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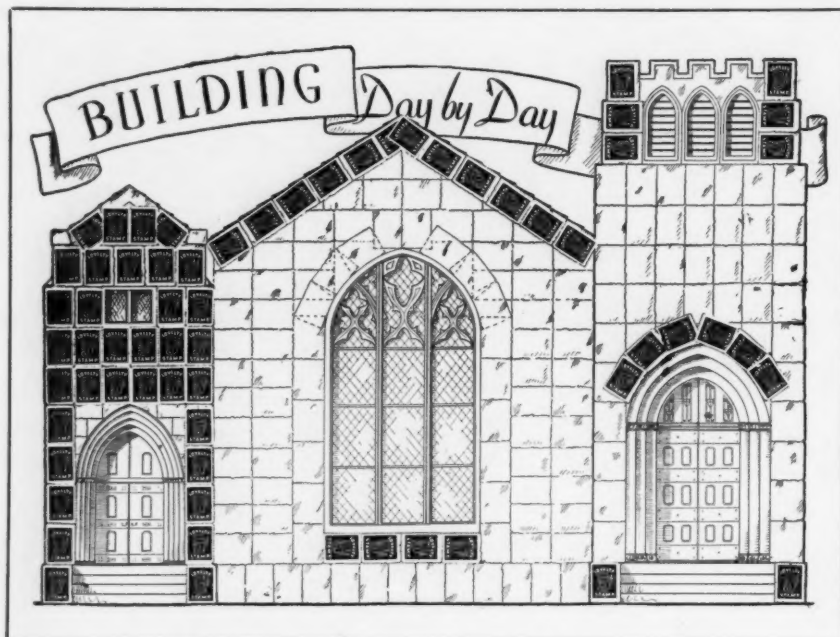
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FEBRUARY
1936

VOLUME XII
NUMBER FIVE

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THE EDITOR'S DRAWER

Some January Engagements

My time is limited but I do enjoy occasional conference engagements away from home, especially when they offer sufficient contacts. Two of this type fell in January. On Monday, January 6th I spent the day with the ministers of Mansfield, Ohio, and vicinity. In the morning we had a discussion of church finance. In the afternoon a meeting of the Mansfield district of the Evangelical church took my time for a further discussion of finance. A dinner meeting at 6:30 in the Main Street Evangelical Church, arranged by the genial pastor LeRoy Deininger, completed the day.

January 19 and 20 is to be spent with the ministers of Rock Island, Illinois; Moline, Illinois, and Davenport, Iowa. These three cities are neighbors on the river and cooperate in these meetings. There is a young people's vesper service Sunday evening, followed by a union service in the First Methodist Church of Rock Island. Three conferences on Monday. Lay officers are to be invited for the evening session. These churches are following the suggestion I have made in *Church Management* that a series of conferences, covering two days, be planned in the place of a single appearance before a ministers' group. Much can be accomplished through such a program.

WILLIAM H. LEACH.



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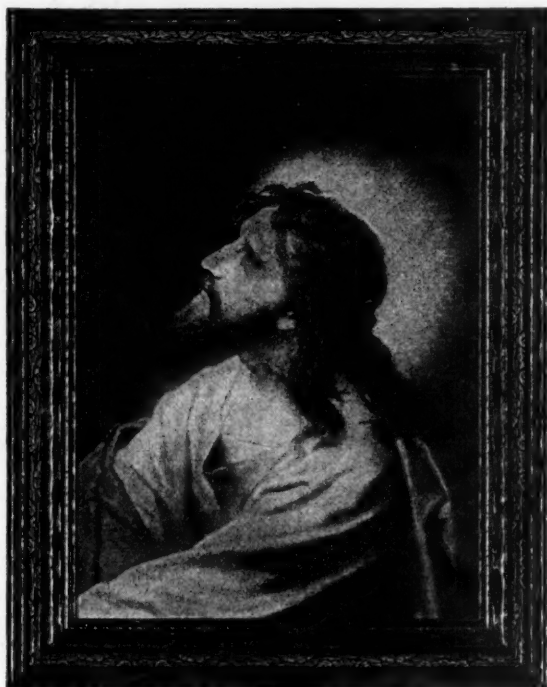
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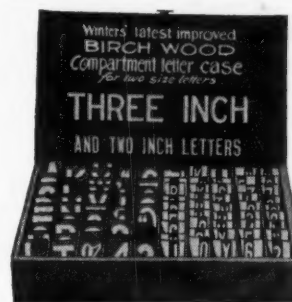
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AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XII
NUMBER 5
FEBRUARY, 1936

Chancel Drama

By Marcus L. Bach

This article on the church and worship drama, written by Mr. Bach, the originator of "The Guild of Inspirational Drama," gives a first hand view of what is being sought through that service. Mr. Bach's plays appear frequently in Church Management. He is a member of the faculty of the Experimental Theater at the University of Iowa.

USED to have the same idea. The term "religious play" always smacked of the church basement. Whenever I heard it, I associated it with be-whiskered youngsters bath-robed as Israelites, strutting and fretting their fitful hours on a squeaking stage. I envisioned muscular farmhands decked out in crepe-paper wings, depicting an angelic host in the annunciation to Mary; a star being jerked across the auditorium to the straw-cluttered manger of Bethlehem where a couple of honest-to-goodness sheep were being tended with some misgivings; of Moses in the bullrushes while the audience wondered how the poor little fellow was able to breathe; of camels which bucked the jeweled Magi across the footlights; of the five virgins who traipsed down the aisles with their lamps (potatoes into which birthday candles had been stuck) crying, "We forgot our oil!"

And I remembered that once, long ago, religious drama had actually portrayed the deepest spiritual emotions of man.

The past five years have convinced me, however, that transition has set in. Churches are demanding plays and productions which may be presented—not in the basement as an entertainment project—but in the chancel as worship symbolism. They are ready to junk the naive and puerile which have dragged the religious play down to a laughed-at level.

Enlightened churchmen are now ready to admit that: when religion lost its mysticism, its emotion, its dramatic

appeal, it lost much of its attraction for the American youth; a religious play, in order to justify the name, should be regarded as a form of worship corollary to the regular services of the church; worthwhile drama is the one medium through which intelligent young people may be re-enlisted in the church's program; high-type plays will bring back the Sunday evening crowds and may become the one creative force in the social and spiritual culture of parishes.

Churchmen are ready to agree with Harry Emerson Fordick, "The church has been altogether too content to preach to its select coterie, while the drama, silent and spoken, has been alluring the imaginations and stirring the emotions and framing the ideals of multitudes of our citizens. It used to be thought that it was wrong for a Christian to go to the theatre. I would almost say that it is wrong for a Christian not to go to the theatre. I mean, we are bound to have drama. A Christian ought to vote for good drama, and the only way we can vote for good drama is to support it." Why not? Religion, like life, may best be studied in the dramatic form.

This awakening presupposes essentials which do not exist. And the reason revivals in church dramatics always fizzle is because certain fundamentals are lacking. Some enthusiasts will always have the delusion that there will be a Providential say-so just because a play is presented within church walls: that divine talent will reflect itself in the production and that the omniscience of

God will help Katie get up on her lines. With the deepest respect and affection for these trust-filled extraordinaries, it should be granted that their lofty "God-will-take-care-of-you-attitude" has been responsible for many of the church's dilemmas.

Intelligent Leadership

Religious drama, to meet the challenge confronting it, must achieve at least three essentials. First, and most important, is intelligent leadership. The dramatist-loci must be someone who knows what it is all about. Phillips Endicott Osgood had the right idea when he said, "A great agency for spiritual helpfulness is in great danger from uncultured enthusiasms."

There was a time when we were unable to conceive how anyone with a pretension to intelligence or sense of worship could take church dramatics seriously. The presentations were either unfinished and uninteresting, or cheaply comical. The production was simply a "show" maladjusted and out of place. The case was one of unenlighted leadership or uncultured enthusiasm, and proves conclusively why five thousand drama groups in Protestant churches are today being reorganized. Consecrated directors are not sufficient in themselves, they must be trained for the job just as directors of little theatres are trained. When the church actually realizes the potentialities of the drama, it will include a director of drama in its budget. Perhaps then it will secure the type of leadership it deserves. Small town and rural churches with limited funds may be able to send a capable delegate for training in a good school of the drama. Possibly some day denominational seminaries may wake up to the fact that courses in religious drama should be included in the curriculum along with music. The most successful preachers and directors of religious edu-

cation have always been those gifted with an intelligent sense of the dramatic.

Long ago Dean Inge predicted, "When the new prophet comes, I am disposed to think he will choose to speak to his generation neither from the pulpit or from the platform, nor from the printed page, but from the stage. A great dramatist may help us find our own souls." But up to now the church has not been able to retain any "great dramatist" or anyone of outstanding talent. As soon as an individual shows marked ability in acting, playwriting or direction, he seeks the secular field. The church will simply have to pay for competent leadership in drama; drama that will assure the audience of beauty, artistry and discriminating skill in the service of worship. So far, it even balks at paying legitimate royalties!

Arthur Hopkins writing in his helpful book on the commercial theatre, "How's Your Second Act?" gives poignant advice applicable to drama in the church. "What we all need is a thorough mental housecleaning. We need someone to bring home to us clearly that ours is a profession that deals solely with the public mind. It is that which we must satisfy, and the instrument that we can employ is our mind . . . and before we can make it effective, it must be high in purpose, high in performance. For the low mind must fail, must destroy itself. This may sound like moralizing. It has nothing to do with morals. It has only to do with love—love of our work, love of all that is best in the theatre, contempt for all that is tawdry and vain and penny-catching. And I believe this to be the attitude that spells success for all of us." The intelligent leader of religious drama must have vision and training as well as sincerity.

Usable Plays

The second requirement has to do with usable plays. Too many plays published and presented under the guise of church drama will never be tolerated by anyone but a patient Christian and will never be acted by players of any ability. Good drama must have plot and purpose. It must withstand exacting experimental productions, be actable and dramatic, well-written and dominated by some controlling idea.

A play for the church should be judged by the literal demands of worship in the chancel—where it belongs. People who object to church productions have probably never seen a genuine religious play produced. To them it is unthinkable that drama can blend into the spiritual and architectural inspiration of the sanctuary, and combine into the unity of worship. They are unfamiliar with usable plays. They have perhaps witnessed scenes from a recent writer on Bible Dramatics, where we are asked to believe Mary saying to Martha, "My heart is all curly and crinkly still!" Or, "Oh, Martha! Partridges? You darling!" Or the voice of Jesus saying, "Don't let those delicacies drag her away!" Drivel! I hope we will soon

• THE CHURCH LAWYER •

Automatic Expulsion of Delinquent Members

By Arthur L. H. Street

MAY a church society legally provide that a member automatically ceases to be such when he becomes delinquent in the payment of dues? According to a decision of the Pennsylvania Supreme Court, rendered in the case of *Powanda v. Pido*, 155 Atl. 90, this question must be answered "no." Said that tribunal:

"A by-law prescribing automatic and summary dismissal from membership in an incorporated organization for non-payment of arrearages is illegal and unenforceable. . . . 'Even when allowed by charter, there must be some act by the society, declaring the expulsion, and this cannot be without a vote of expulsion, after notice to the member supposed to be in default.' . . . The reason

for notice has been stated by this court to be: 'It may be that he (the defaulting member) may either prove that he is not in arrears, or give such reason for his default as the society may think sufficient.' . . . 'The right of membership is valuable, and not to be taken away without an authority fairly derived either from the charter, or the nature of corporate bodies.'

Accordingly, the court decided that members were illegally dropped from church rolls for non-payment of arrearages, where it was done summarily, and that subsequent proceedings for sale of church property, etc., were invalid for want of notice of such proceedings to the members so dropped.

master the technique of relegating these to the ash can.

But there are genuine church chancel plays which traverse the vast reaches of human life. When John Masefield wrote *The Coming of Christ* and dedicated it to this movement, he described the honor as the greatest of his career. In this field we find the plays of Tolstoi, Stephen Phillips, Osgood, Maeterlinck Kennedy, Percival Wilde, Dorothy Clarke Wilson, Laurence Housman, Esther Willard Bates, Lyman Bayard, H. Augustine Smith, Henry Van Dyke, Mary Hamlin, Elizabeth McFadden, Lady Gregory, Ethel van der Veer, Mackay, Henri Gheon and others. There are, also, adaptations of old miracle, mystery and morality plays.

An organization of practical help to groups and individuals interested in this type of work is the Guild of Inspirational Drama, Auditorium Building, Cleveland, Ohio; offering tested, non-royalty Vesper Dramas suited for the church chancel.

Equipment and Organization

A third essential for effectiveness in church drama is attention to equipment and organization. The mounting of the play is all important. Simple, appropriate settings which any church can afford are more effective than expensive lavish ones. It is usually better to create through suggestion rather than realism. It will be found that vesper dramas expressly written for production in the

church may be enacted with slight changes in chancel setting. They seek "worship symbolism subjectively entering into the corporate intention of a congregation." Artistic costumes, correct in detail, must be procured and necessary lighting equipment is needed if the plays are to be properly staged. It is hardly facetious any more to boast about plays being presented with whatever could be found "on the premises."

The personnel of such an organization should include an adviser (probably the pastor or director of religious education) who will provide counsel in matters of importance; director of plays; platform manager who will have supervision of building of sets where necessary; property manager, costumer, prompter, electrician, perhaps a program manager. A drama committee should be formed consisting of the adviser, the director, and at least three members of the congregation sincerely interested in the program of religious drama. It should serve in advisory capacity and recommend, discuss and secure usable plays. It will act in matters of importance, endorse movements, and keep in touch with the group's activities and progress.

These few suggestions may assist in a characteristically respectable church version of a form of worship which has previously fallen into disrepute. If they will not contribute to a more significant future for the religious play, they may assure us, at least, that we are not being deceived.

The Churches Can't Go Red

By William H. Leach

Most of the discussion regarding growing radicalism among churches and preachers has been on an academic plane. The author of this article who is the editor of Church Management, brings the discussion down to earth to show that while the churches have been endorsing socialism they are enjoying—and apparently planning to enjoy in the future—the blessings of capitalism.

HAD been listening to a seminary professor in his lecture on the church and capitalism. He had nothing good to say for the old system. He had a feeling that from the time the Pilgrim fathers landed in New England, to the present time, that capitalism had controlled men's souls.



William H. Leach

better.

Following the lecture, I had occasion to discuss it with one of the trustees of the institution.

"You are doing a lot of worrying about the finances of the school. The saving of its capitalistic investments seems to be the chief aim of your board. Yet Prof.—seems to be doing his best to make the investments of no value."

My friend smiled.

"Prof.—may do a lot of talking. But he belongs in the capitalistic class with the rest of us. He still believes in a capitalistic salary. You should have been here when it was necessary, because of weakening investments, to cut his salary ten per cent."

This illustration reveals in a splendid way just where the radical preacher or teacher finds himself. He may preach socialism from the pulpit, or urge communism from the desk, but he is usually very cautious when it cuts into his personal income. If he believes in redistribution of wealth, he wants the distribution in the brackets just above his own salary figure.

The Minister is an Individualist

The minister is usually an individualist. Professionally, he belongs to one of the oldest groups in the world. He has acquired something of the prestige and

influence that goes with such a calling. To be the most successful he must be the most individualistic. The priesthood of old and the ministry of today have always been distinguished by marked class distinctions. They may have, some times, been created by learning and service; for the past generation the distinctions in the ministry are determined by the size of the salary the individuals receive.

The Greeks had no dealings with the Samaritans. The ten thousand dollar preacher may urge socialism and brotherhood from his pulpit, but he seldom has such intense convictions on the subject that they carry him to the extent of going across the city to fraternize with his brother who is receiving a salary of \$1500.00 per year. He may discuss much, in pulpit and press, social and economic justice, but he seldom makes any application of its principles close at home in his own church.

It doesn't take one long, in company of churchmen, to get this classification. Here is a Japanese Christian who is telling of the work of his people. I asked him about a church he had just visited.

"It's a pretty good church," he said. "It pays \$4,000.00."

I never heard any one justify this distinction in salaries, though I have heard many seek to explain it. They will tell you that the social obligations of the richer parish requires more expenditures. But this, of course, begs the question. It is based in class distinctions which justify the point I am trying to make. And it does not, in any sense, give a plausible explanation of why, in a supposedly Christian organization, any hard working clergyman should be permitted to eke out an existence in an unfavorable environment while a brother engaged in the same cause has a table of plenty.

Prophets arise, from time to time, to protest this class distinction. They do not get far. I have seen two such movements in the past three years. Both instances started with prayers of

brotherhood, but died in birth. One resulted in the men receiving over three thousand dollars per year contributing to a fund for those who receive less than \$1800.00; the second merely organized an emergency fund for the destitute.

A third movement which may have more vitality, though I question its permanency, is that of a Minister's Union. This is based on the lines of the labor union and its organizers declare that it will seek membership in the American Federation of Labor. If any ministerial brotherhood does for its members what the labor unions do for theirs, the millennium will not be far in the future.

There is little socialism in the church. The range of salaries runs from three or four hundred dollars to fifteen thousand. Church dignitaries ride in Pullmans; the little fry curl themselves up in the day coaches. We who observe the situation critically know that the law of survival of the fittest works unhampered in the churches.

Churches are socially reactionary so far as their own organizations are concerned. Reserving the right to criticize business and state, they put into effect, for themselves, few of the measures they urge upon others. One exception to this general rule is that most denominations have provided pension plans for their ministerial employees. That looks like a progressive measure. And it really is. Yet this class or caste of money is evident throughout the pension plan.

Beneficiaries of the plan usually draw a pension based upon the size of the salaries they receive during their active years. The underdog during active life is the underdog after retirement.

The story is told of the good bishop who pleaded for equality in pensions.

"I am unwilling, when my time comes to retire, to have any advantage not shared by my most humble brother."

One of the humble brethren present lifted his voice.

"Why should the good Bishop wait until he retires to urge this social equality?"

There are two other things about these ministerial pensions which show the minister as an individualist. In the first place he really pays but a small proportion into the pension fund. The far larger part comes from the wealth of the church. In my own denomination, the Presbyterian, the minister pays 2½ per cent of his salary; his church assumes 7½ per cent.

Another thing is that these pensions are usually limited to clergymen and do not include other local church employees. During the past generation we have seen a general enlargement of church staffs. The minister may have his secretary. In the larger churches there may be directors of Religious Education, church visitors, social workers. And always there are custodians. While the ministers have protected themselves in these pension funds they have not, as a rule, passed the same advantages on to their colleagues on the staff.

The truth of this was revealed in the recent study in connection with the passing of the National Securities Act. The ministers asked to have churches exempted because of the efficiency of their own pension funds. In actual practice these funds have been ministerial pension funds and church employee pension funds.

Recently changes have been made in some of these funds. The Presbyterian Church in the U.S.A. now provides that all local church workers may be covered. In actual practice very few churches to date have taken advantage of this provision. So far as actual protection is concerned the young lady who works for the Jewish merchant or the motion picture theater is probably much better protected, economically, than the one who works for a Christian church. Most states provide that churches may take advantage of their state operated liability insurance. In actual practice few churches take and use it.

As I write, I have before me the published report of a survey by Mr. Kirby Page.* He succeeded in getting 20,870 clergymen to answer questions which reveal their economic and social views. Twenty-eight per cent of these indicated that they are socialists. About 125 names of the most prominent are published in the report. I know some of these men personally. I know most of them by reputation. As I go through the list, some interesting pictures pass through my mind. Here is one, for instance, who two years ago faced the necessity of reducing the budget of his church. He did it by letting an associate go and keeping his own salary at its former level. Here is another name of one who has a reputation of driving a hard bargain when his personal experience is desired. Many of these are professors living on salaries which come from endowments.

Doubtless they are all sincere. They do not appreciate the inconsistency which is evident to one on the outside. But I can't help but wish that Mr. Page had asked: "Would you be willing to make adjustments in your own income to provide for a genuine socialistic brotherhood among the clergy?" Not many would have answered "yes."

The Church is Essentially a Capitalistic Institution.

Somewhere a preacher reading this will smile at this assertion. He will think of his difficulty in raising the ten or twelve thousand dollars necessary to carry his church through the year and say, "I wish it were true." He will think, possibly, that some one is accusing him of yielding his pulpit to a wicked capitalist who insists that he preach this or that economic doctrine. But he will agree, as he reads further,

*20,870 Clergymen on War and Economic Injustice. Kirby Page, 3947 48th Street, New York City.

This Plan Produced the Hymnals

THE First Presbyterian Church of Rochelle, Illinois, Frank A. Campbell, Minister, sorely needed some new hymnals. The new Presbyterian Hymnal seemed to fill the bill. How to secure them was the problem. It was solved in this way.

1. The subject was presented from the pulpit and the following pledge card distributed.

CHRISTMAS GIFT TO THE OLD CHURCH

I,

Will Give....Copies of the New

PRESBYTERIAN HYMNAL

In Honor of

1. My

.....

2. My

.....

3. My

.....

() Cash attached. () Will pay

by Feb. 1. Price \$1 per copy.

2. A letter was sent to all the absentees. It was a simple letter as follows:

Dear Friend:

It is a fact, well known to all who attend the Rochelle Presbyterian Church, that our hymnals are in a disgraceful condition. We want to do something about it by making a Christmas gift of one or more new hymnals in honor of our loved ones. We feel sure you will want to be in on it.

Each hymnal will be inscribed with the name of the giver and that of the one in whose honor or memory it is given.

Return your card to the Pastor, Mrs. W. E. Kittler, Mrs. D. W. Taylor or Alonzo Maginnis. Please hasten.

THE HYMNAL COMMITTEE

3. The following book mark was designed for the gift books.

THIS HYMNAL WAS GIVEN BY

.....

In Memory of

.....

.....

(Not to be taken from the Church.)

Did it work? Well, it was good enough to get 150 new hymnals for the church.

that my contention is arithmetically correct.

There is a lot of money in church buildings. It represents capital. The government census of 1926 placed the value of church edifices in America at \$3,839,500,610.00. It makes an impressive figure even in a nation of big business. It is capital investment.

In addition to the investment in buildings, the churches have a tremendous investment in better class securities, stocks and bonds. Many individual churches carry endowments. In Rochester, New York, at the present time, there is being conducted a campaign to urge people to remember churches in their wills, and thus, enlarge the endowments of the individual churches. Every missionary board has its investments. In the larger boards, such investments run into millions and the annual report looks like a report submitted to the directors of the bank.

I do not have the total amount of the invested funds of the various churches but I do have here in the 1935 edition of Year Book of American Churches* the figures showing the amount that many of the missionary boards received from invested funds. A few of them will suffice to tell the story. The American Baptist Foreign Missionary Society received in 1933 from invested funds \$690,469.00; the American Board of Commissioners of Foreign Missions, (Congre-

gational) received \$618,788.00, the American Bible Society received \$315,708.00; the Presbyterian (U.S.A.) Board of Foreign Missions received \$771,061.00; the Methodist Episcopal Board of Foreign Missions received \$128,846.00; and so on. These incomes in a year when returns from investments were small will give somewhat of a picture of just how much the churches are capitalists and capitalistic investors. Does any one assume for a minute that ministers will continue the advocacy of socialism or communism when it means the confiscation of these funds?

To bring the matter still closer home, we can point out that the money contributed for ministerial pension funds has been placed in the same type of capitalistic investments. Yet I have heard the same group laud the shrewdness of those intrusted with the investment of these pension funds, and then, a few seconds later, pass a resolution urging economic and social movements to the left.

I was sitting at the press table at the 1934 General Assembly of the Presbyterian Church in the U.S.A. With considerable enthusiasm the assembly adopted a resolution condemning war. It was particularly bitter toward those who might, commercially, make a profit through war. A newspaper reporter who was covering the meeting pushed under my nose a printed financial report of the Presbyterian Board of pensions. One

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*Association Press.

Motion Pictures for The Church

By Dorothy Fritsch Bortz, Palmerton, Pa.

Here is provided a list of source material for those churches which are using motion pictures in their program. The survey will prove immediately helpful.

THE popularity of the moving picture as a visual aid in planning a Religious Visual Education program for the church school is due primarily to the element of motion. Scientific experiments have proved that the motion picture, when properly used, stimulates interest in the lesson and greatly aids the memory.

The use of the motion picture film for educational purposes has been so developed within recent years that excellent religious films can now be secured for use in the church schools. These moving picture films are especially valuable in teaching Bible history, geography and also daily life and customs in Missionary lands.

In using the motion picture in a Religious Visual Education program to the best advantage, the following suggestions are offered by the Bureau of Visual Instruction of Iowa State College:

1. Screen the film previous to showing it to the school so as to point out to the scholars the particular things to be noted during the showing.

2. Stress selective seeing on the part of the scholars as an important factor in looking at motion films.

3. Use a short detailed film requiring fifteen minutes or less for showing. It is far more valuable than six or seven of a miscellaneous nature.

A great many of the State Universities throughout the country rent these religious films as a part of their visual aid library. The films are furnished in both 16 and 35 mm. widths. The big advantage to church schools in renting these religious films from the State Universities is the low cost of rental charges as compared with those charged by commercial firms.

All the State Universities offering this visual service will send out, upon request, catalogs describing their visual materials and giving full directions for renting them. Some of these Universities rent their films even to church schools without the state for the same charges as church schools within the state are required to pay.

The following list of collections of religious moving picture films is representative of the collections offered by some of our State Universities:

The University of California, Berkeley,

California, offers for one dollar per reel:

	Reels
The Dawn of Christianity.....	2
Gibeah	1
The Valley of Dry Bones.....	1
The Damascus Gate of Old Jerusalem	1
Solomon's Temple	1
At the Wailing Wall.....	1
Liberated Jerusalem	1
The Sea of Galilee.....	1
Nazareth	1
Bethlehem	1
Abraham	1
The Land of Moses.....	1
The Land of Joseph.....	1
Canaan, Samaria, Shechem.....	3
Gethsemane	1
Mount Carmel	1
Hebron, the Ancient.....	1

The University of Oklahoma, Norman, Oklahoma, offers for \$1.50 per reel a comprehensive set of motion pictures of the Holy Land, giving the habits and customs of the people of that land:

	Reels
Abraham	1
Bethlehem	1
Caesarea	1
Cana of Galilee	1
Daily Bread	1
Damascus	1
Garments of Jerusalem	1
Hebron, the Ancient	1
Jerusalem, the Holy	1
Joppa, the Beautiful	1
Mount Carmel	1
Nazareth	1

(Twenty-five other religious reels on Bible History, and Geography not listed here.)

The University of Texas, Austin, Texas, rents for \$0.50 to \$2 per reel:

	Reels
Mediterranean Cruise	1
The Holy Land	1
Bethlehem	1
Nazareth	1
Gethsemane	1
Tiberias by the Sea	1
Hebron, the Ancient.....	1
Daily Life of the Egyptians.....	2
Temples and Tombs of the Egyptians	2
Mystic India	1
Ancestral Japanese Gods.....	1
China Across the Bay.....	2
The Story of Plymouth Rock.....	1

Iowa State College, Ames, Iowa, rents the following films for the listed charges:

	Reels	
Travelling in Egypt.....	1	\$1.00
Calling on the Sphinx.....	1	1.00
The Land of Joseph.....	1	1.00
The Kingdom of David.....	1	1.00
Solomon's Temple	1	1.00

Nazareth	1	1.00
Joppa, the Beautiful.....	1	1.00
At Damascus Gate	1	1.00
My Shepherd	1	1.00
The Christmas Message....	1	2.00

Other State Universities which offer similar collections of religious motion picture films are:

University of Arizona, Tucson, Arizona.
University of Colorado, Boulder, Colorado.

University of Indiana, Bloomington, Indiana.

University of Kansas, Lawrence, Kansas.

University of Minnesota, Minneapolis, Minnesota.

University of Missouri, Columbia, Missouri.

University of Oregon, Corvallis, Oregon.

University of Wisconsin, Madison, Wisconsin.

In the states of New Jersey and Massachusetts the State Departments of Education offer some very splendid collections of religious films.

The New Jersey State Department of Education offers free, (the borrower paying only the transportation charges):

	Reels
Bethlehem	1
Jerusalem	1
Calling on the Sphinx.....	1
Roads to the Pyramids.....	1
India	1
Village Life in India.....	1
Japan	1
Pilgrims	3
Puritans	3
The Christmas Carol	1

The Massachusetts State Department of Education rents for a moderate charge:

	Reels
Adam and Eve	1
Cain and Abel	1
Noah and the Ark	1
Abraham and Sarah	1
Rescue of Lot.....	1
Isaac the Boy.....	1
Ishmael	1
Sacrifice of Isaac	1
Isaac and Rebecca.....	1
Jacob and Rachael	1
Return of Jacob	1
Damascus	1
Give unto Us Our Daily Bread..	1
Coast of Tyre and Sidon.....	1
The Lord Is My Shepherd.....	1
Walls and Gates of Jerusalem...	1

Probably the most complete listing of motion pictures on religious and ethical topics is found in the *Blue Book of Non-Theatrical Films*, published annually by Educational Screen. The eleventh annual edition lists 178 such films and their sources.

Another extensive list of religious films and film sources is published by the Bell & Howell Company of Chicago. The

same company also offers the Huntington "Old Testament Series" in sound, with an excellent and reverent narrative by Wilfred Lucas. The following fourteen single-reel 16 mm. sound-on-film subjects can be rented at \$1.50 per reel, or purchased outright at fifty dollars per reel:

The Rescue of Lot
Creation
Cain and Abel
Noah and the Ark
The Deluge
Migration
Abraham
Abraham and Lot
Ishmael
The Sacrifice of Isaac
Isaac and Rebekah
Jacob and Rachel
The Return of Jacob
Isaac, the Boy

These sound films and many others can be rented through thirty branch libraries in various parts of the United States, as well as through the Motion Picture Bureau of the Y. M. C. A. in New York and Chicago. The annual film catalog of the Y. M. C. A. has for many years been a mainstay of the film-using churchman.

Other 16 mm. religious films to which sound has been added include *King of Kings* (Kodascope), *Passion Play*, *Jesus of Nazareth*, *Christus*, usually available through their producers.

Many clean entertainment films and even some free industrial subjects are drawn upon by the discriminating churchman as lesson material. There is indication that production and adaptation of films for church use will show considerable progress in the very near future.

In addition to these sources for visual materials, church schools can also rent religious motion picture films from a number of the different denominational boards of Christian Education, and also from the Religious Motion Picture Foundation, Inc., 140 Nassau Street, New York. The Metropolitan Museum of Art, New York, also offers some fine films on Egypt, The Pilgrims, The Puritans and one reel on the art of making stained glass church windows.

In speaking of sound films available for church use, the question immediately arises: Where will a projector be obtained for showing these films? This problem is ideally solved by the Bell & Howell Filmosound Library branches, referred to above. To those churches who do not desire immediately to purchase a sound film projector, these branches will rent a Filmosound 16 mm. sound-on-film reproducer at a moderate rate, and will even supply operator and screen if desired. Or the church may purchase the same sound projector on a convenient rental-purchase plan.

This Church has Definite Goals

FROM a booklet published by the Central Baptist Church, San Francisco, Ralph E. Knudsen, pastor, we find this illuminating statement of the goals of the church for the year 1935-1936. A thinking through of these objectives cannot but have a very salutary effect upon the officers and congregation of this church.

GENERAL OBJECTIVES FOR THE CHURCH YEAR

1. **The Unification of All the Work of the Church**
To create the atmosphere in which all organizations will feel as part of the Church, and thus contribute to the program of the Church.
2. **Educational Program**
To correlate all the educational functions of the Church
 - a. Enlargement—50% increase in Church School
 - b. Missionary Study—School of Missions
 - c. Teacher Training—Local and interdenominational
 - d. Stewardship training
 - e. Fireside Forum—October 28—November 2
 - f. Family Worship in every home of the Church
 - g. Social program to touch every age group of the Church
 - h. Worship training
 - i. Denominational Information
 - j. D. V. B. S.
3. **Evangelism and Spiritual Development**
To arouse the Church to its responsibility, and challenge it to its possibility in winning to Christ.
 - a. Spiritual Emphasis Week—Sept. 15-22
 - b. Discipleship Campaign—Dec. 8-22
 1. One Week Bible Conference
 2. One Week Evangelistic meetings, or visitation evangelism
 - c. Ingathering Campaign — Two weeks before Easter
 - d. Promote classes in Church membership
 - e. Train new members in Church responsibility and service
 - f. Maintain a continuous spirit of evangelism
 - g. Additions for the year—minimum
 1. By Baptism—50
 2. By Letter—15
 3. By Experience—10
4. **The Church at Worship**
To enlist every member in the worship services of the Church
 - a. Morning Worship—50% increase in attendance
 - b. Evening Service—50% increase in attendance
5. **The Enlistment of 75% of the Inactive Church Members**
6. **Mid-week Service—Church Night**
To teach for larger and more useful service
 - a. Monthly Fellowship Dinner
 - b. Study Classes
 - c. Prayer and Praise Service
 - d. Popular Bible Hour
- e. Enlargement—50% increase in attendance
7. **Young People's Work**
To train for Church leadership through participation
 - a. Training for service
 - b. Life Service enlistment
 - c. Drama work
 - d. Social activities
 - e. Enlargement—100 in B. Y. P. U.
8. **Women's Work**
To enlist all the women in the activities and study of the Church
 - a. Promote all Missionary Study
 - b. Supervise all the girls' work of the Church
 - c. Visitation
 - d. Promote Church attendance
9. **Men's Work**
To challenge the men of the Church to the need and value of men in Kingdom service
 - a. Supervise all the boys' work of the Church
 - b. Meetings for discussion and fellowship
 - c. Direct the recreational program of the Church
 - d. Visitation
10. **Visitation**
To keep in touch with the whole membership, and invite others to our services and to Christ.
 - a. Call on one another as members
 - b. Call on the friends of the Church
 - c. Call on prospective members of the Church
 - d. Call on the unsaved in the community
 - e. Call on unattached Baptists
 - f. Goal for the year—1500 Church Calls
11. **Consistent and Continuous Bible Reading—"Book-A-Month-Club"**
To make us informed about our religion
12. **A Religious Paper in Every Home**
To make us informed about the work of our Denomination, and the religious world.
13. **Missionary Giving—10% More Than the Quota of the Church**
14. **Publicity**
To announce the Church and its services to the community in a dignified yet challenging way.
 - a. Church Bulletin
 - b. Posters and cards
 - c. Monthly post cards
 - d. The use of the daily papers
 - e. Sign Boards
 - f. Many other useful and valuable means
15. **Community Survey**
To give an intelligent basis for community work.

The Church Year As Seen by Months

1. **Fall Recovery Crusade—September and October**
 - a. September—Rallying our forces
 - b. October—Church attendance
2. **Discipleship Crusade—November and December**
 - a. November—Growth and Christian Citizenship
 - b. December—Evangelism

(Turn to page 238)

Taking up the Slack

By Mike Elliott*

Dr. Erdmann Smith, the subject of this story, is the pastor of Austin Baptist Church, Chicago, Illinois. He presented a paper before the Baptist ministers of that city on "Building a Church Program." This article is really a report on that paper enlarged by a vision of this successful pastor.

DISCUSSION continues on the merits and demerits of church organization. In one camp are those who say we are over-organized and that the local church needs to simplify its organization. The other camp feels that the number of organizations should depend upon the objectives a particular church has in mind. In this latter group is Dr. Erdmann Smith, pastor of the Austin Baptist Church, of Chicago. This church is one of the largest Baptist churches in the city, and under the leadership of Dr. Smith during the past four and one-half years has become one of the most influential churches in the denomination.

Dr. Smith's philosophy on church organization is expressed in these words of his. "Before one can build a program and create new, or adapt existing organizations to make the program effective, it is necessary to work out the objectives for the year. Objectives may be general, proximate and specific. Of course, the well planned program requires that one have before him the specific objectives for the period of time covered."

With that philosophy as a starting point, Dr. Smith approached his church leaders, outlined his ideas and launched with their enthusiastic support the program for the Austin Church. The surprising thing about his set-up is that it can be adapted in any church, any size, any place. For the past three years he has been stressing in sermon, adult class discussion, young people's meetings, etc., "the social, economic and political implications of the gospel." This year the main emphasis is, "The Deeper Personal Spiritual Life." This is the large objective. With this objective in view the church program was divided into eight main divisions as follows:

1. Deeper Spiritual Personal Life

(a) Expository sermons on great spiritual subjects. (b) All music of the church adapted to this theme. (c) Discussions throughout the year in all organizations. (d) Stressing decisions for Christ in Church School. (e) Cultivate family devotions. (f) Evangelistic Sunday evening

service. (g) "Consecration-Loyalty" service for all members to publicly commit themselves. (h) To promote wider reading of religious books, pamphlets, etc.

2. Stewardship of Life

(a) Organized lectures and addresses. (b) To inform about needs at home and abroad. (c) To work out useful place for all willing to contribute time, talent and money. (d) To stress the tithe as the minimum giving and to test it for a stated period of time.

3. Missions

(a) Education as to philosophy and projects in missions. (b) Better circulation missionary literature. (c) A school of missions. (d) Definite teaching in Church School and Young People's meetings as well as in women's and men's groups. (e) presenting four outstanding missionary leaders during the year.

4. Business Matters

(a) To integrate and centralize financial transactions of the church. (b) To bring all monies given by members for charitable and benevolent purposes into the treasury of the church. (c) To maintain a morale of achievement by an analysis of what others are doing.

5. Social Life

(a) Utilize increasing amount of leisure time of the members through social, religious drama, pageantry, glee clubs, lectures, movies, games of all kinds, outings, meeting and mating of young people in church social life, calling to social service those rich in social experience.

6. Evangelism and Bible Study

(a) Once each quarter an "Ordinance Night." The Communion in a candle

light service. Baptism. The object here being to encourage people to unite with the church throughout the year and not wait until Easter as many do. (b) A definite and effective scientific plan of getting names of people who are interested in the church but are not members. (c) A review of a book of the Bible once each month from the pulpit. (d) Sending out "The Seventy" through the year in visitation.

7. Counseling and Education

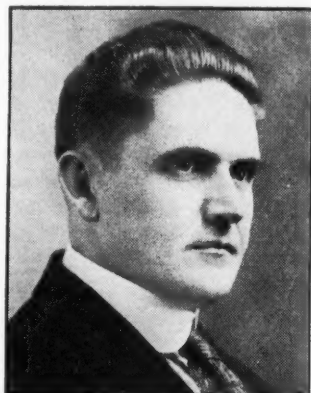
(a) Develop counseling as to maladjustments, education, vocations. (b) To increase number of youth attending college and universities. (c) To maintain contact with young people away from home. (d) To encourage keenest young men to enter the Christian ministry.

8. Publicity and Good Will

(a) Release of all significant news to daily newspapers. (b) Monthly bulletin sent free to all members. (c) To offer use of church building to all worthy organizations in the community in addition to intensive program of the church. (d) Use of pamphlets and other literature. (e) turning eyes of community toward Austin Church.

Having spent most of his life prior to coming to Chicago as a school administrator, either as dean or president, the wide experience gained in the field of educational administration, shows itself in the above organizational set-up. Every cog and wheel among the forty organizations in the Austin church is geared to this program. There is very little loss of movement anywhere. After a thorough study of the situation I am convinced that the objective of a "Deeper Personal Spiritual Life" will be more than realized individually and collectively in this church.

"Such an objective," said Dr. Smith, "with an adapted organizational set-up in the churches of America would help to restore the balance we all need in this country. An efficient organization, manned by men and women really concerned about the spiritual needs of our land, would result in deeper and more personal spiritual lives. There is entirely too much looseness about our religious life. We should take up the slack so that there will be no lost motion. I think every denomination and every church should make an intensive study of this lost motion and energy. We have no right to run along year after year in a hit and miss sort of fashion. I know that organization in the local church is not the full remedy but I also know that an efficient machine will make it easier for other functions to produce maximum spiritual results."



Dr. Erdmann Smith

*Associate Pastor, Morgan Park Baptist Church, Chicago, Illinois.

Definite Goals

(From page 236)

3. **Instruction Crusade—January and February**
 - a. January—Missionary Information
 - b. February—The School of Prayer
4. **Ingathering Crusade—March and April**
 - a. March—Evangelism and Canvass
 - b. April—The new member
5. **Conservation Crusade—May and June**
 - a. May—Pentecost
 - b. June—The Christian Home

THE "NATIONAL PREACHING MISSION" LAUNCHED

AS a united effort to bring about a deepening of Christian faith and life throughout America a "National Preaching Mission" has been launched by the Federal Council of the Churches of Christ in America, to be held for three months during the Fall of 1936. A group of at least twelve of the most convincing interpreters of the Gospel in Christendom will be assembled, who will go together to more than a score of the major cities of the nation. They will remain for four days in each city, bringing their message not only to popular mass meetings but also to a wide range of other groups and utilizing every available channel for making a pronounced impact upon the spiritual life of the community.

The period which has been set aside for the National Preaching Mission covers the weeks between September 13 and December 9 of next year. Already urgent invitations have been received from more cities than it is possible to cover in this period. The committee on arrangements is therefore faced with the necessity of a careful selection. Those cities are being chosen which give the most adequate assurance of such thoroughgoing preparation, through united prayer and united effort, as will serve to bring about a real spiritual awakening.

Dr. E. Stanley Jones, of India, beloved and esteemed throughout the world because of the inspiration which he has brought both through his messages and through his books like "The Christ of the Indian Road" and "The Christ of Every Road," has consented to give his whole time and energy to the Preaching Mission throughout the entire three months. Announcement may soon be expected of the coming of one or more outstanding leaders of the English and Scottish Churches. T. Z. Koo, the distinguished Chinese Christian interpreter to student life, is to be another leader from abroad. There is also to be a Negro member of the team.

The list of American leaders in the Preaching Mission is still very incomplete, final decisions being reserved in many cases until there has been a more detailed outlining of the program in the several cities and of the special qualifica-

How to Use the Lenten Prayer Guide

LENTEN readings are usually considered only as devotional guides for private and personal worship. Indeed, this is one of their rich uses but it is certainly not the only good purpose for which they may be used. Here are eight other ways in which these guides may be used in your pre-Easter program.

I.

Why not use the headings for your sermon topics.

- a. "Through the cynic's scorning."
- b. "Through the coward's warning."
- c. "Through the cheat's suborning."
- d. "Through flesh be pleading."
- e. "Through death's cruel dealing."
- f. "Brain wrecked and reason reeling."
- g. "Love's trumpets pealing."

These lines from G. A. Studdert-Kennedy's poem "We shall build on," hit the universal notes of human experience. Pass out the Prayer Guides and ask the congregation to read the verses. They then can study the scripture references. They can then be invited to come to church and hear the sermons on the themes. They will be prepared as a congregation is seldom prepared to enjoy the sermon. Their minds will be receptive for the pulpit presentation.

II.

The readings would make very good topics for the mid-week service. Six people could be assigned one each of the sub-heads. They would read the references and be expected to discuss them at the services.

III.

Beautiful vesper services could be builded around these great themes and readings.

tions which will be required of speakers (including certain leaders from among church women) for various purposes. Among those, however, who have agreed to give at least one month of continuous service to the Preaching Mission are: Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York; Dr. George W. Truett, of the First Baptist Church, Dallas, Texas; Dean Lynn Harold Hough, of Drew Theological Seminary; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. Ivan Lee Holt, of St. John's Methodist Episcopal Church, South, St. Louis; Dr. Paul E. Scherer, of the Lutheran Church of the Holy Trinity, New York, and Bishop Arthur J. Moore, of San Antonio, Texas.

The National Committee, appointed by the Federal Council's Department of Evangelism to be responsible for carrying forward the plans, is headed by Dr. William Hiram Foulkes, as Chairman.

IV.

Your church school and young people's society can use the readings as a basis for their worship programs. For not only is there a suggested theme, but scripture assignments and a suitable prayer for the thoughts expressed under each subject.

V.

If your church school classes use elective courses try using the Lenten Prayer Guide for a series of seven weeks on the subject "Bible Light on Our Every Day Problems."

VI.

Above all, present a copy to each member of the congregation and church school for guidance in private devotions. It will give profound preparation for the great Easter Season.

VII.

Perhaps you can get some families to use the readings as a basis for family worship. The references, have been carefully selected to bring out resolute, courageous religious purpose in individual and group life.

VIII.

Have your name printed on the Prayer Guide and leave it as a card when you make pastoral or promotional calls. This will give additional religious value to your call.

You will probably discover other means of usefulness for this guide. Tell us about them. We shall be glad to learn of other ways to use this prayer guide.

THE CITY

O busy mart and busy men,
O city fair and free,
O wondrous ways within my ken,
You are my destiny.

I sought for peace the countryside,
Away from noise and greed,
Where love and simple things abide
And life is fair, indeed.

But raucous sounds put peace to flight,
And sleep forsook my eyes,
A curtain of monotony
Shut beauty from the skies.

So in the city let me live,
Where daring deeds are done,
By men who toil and sacrifice,
And full-orbed life is run.

—Grenville Kleiser.

A Lenten Prayer Guide*

By Neil Crawford

WE SHALL BUILD ON!

We shall build on!
On through the cynic's scorning.
On through the coward's warning.
On through the cheat's suborning.

We shall build on!
Firm on the Rock of Ages,
City of saints and sages.
Laugh while the tempest rages.

We shall build on!
Christ, though my hands be bleeding,
Fierce though my flesh be pleading,
Still let me see Thee leading,
Let me build on!

Till through death's cruel dealing,
Brain wrecked and reason reeling,
I hear Love's trumpets pealing,
And I pass on.

—G. A. Studdert-Kennedy.

WHAT a glorious expression of resolute religion we found in these verses by G. A. Studdert-Kennedy. Let us search the Scriptures for mighty men and women who followed the gleam, that we, too, may walk the Royal Road of Redemption trod by Kings and Queens of the spiritual life, as expressed in "We Shall Build On."

I. First Week

"Through the cynic's scorning."

1. Acts 17:22-34 (Paul at Mars Hill)
2. John 1:43-51 (Can any good thing)
3. Matthew 13:53-58 (Carpenter's son)
4. Luke 23:34-43 (Saved others)
5. Luke 23:1-11 (Gorgeous robes)
6. Psalm 1 (Seat of the scornful)

Prayer: "O Lord, Shield of our help, who wilt not suffer us to be tempted above that we are able, help us, we entreat Thee, in all our straits and wrestlings, to lift up our eyes unto Thee, and stay our hearts on Thee; through Jesus Christ our Lord. Amen."

—Christina G. Rossetti.

II. Second Week

"Through the coward's warning."

1. Mark 8:27-33 (Peter's warning)
2. Numbers 13:26-33 (The spies)
3. Jeremiah 1:1-8 (Nehemiah's early fear)
4. Acts 18:1-11 (Paul in Corinth)
5. Matthew 27:1-14 (Pilate's warning)
6. Acts 27 (The shipwreck)

Prayer: "May we fear to be unfaithful and have no other fear."

—William Angus Night.

III. Third Week

"Through the cheat's suborning."

1. Malachi 3:8-12 (Will a man rob God?)
2. Mark 14:43-72 (Betrayal)
3. Mark 11:15-19 (Cleansing Temple)
4. Acts 19:21-20:1 (Diana of Ephesians)
5. Acts 16:16-40 (Paul and Silas in prison)
6. Acts 5:1-16 (Ananias and Sapphira)

*The Lenten Prayer Guide for 1936 is published by the Church World Press, Inc., publishers of this magazine. The 1936 edition has on the face a beautiful four color picture of Jesus in the Garden. The material shown here appears on the other pages. It sells at \$1.50 per 100 copies. A sample will be sent you upon request.



Prayer: "We ask, our Lord, for that sense of inner compulsion which will give us direction in the way of life, and help us accurately to interpret these experiences within our own souls. We ask it in our Lord's name."

—Edward Increase Bosworth.

IV. Fourth Week

"Though flesh be pleading."

1. Mark 14:26-42 (This cup)
2. Acts 14:8-22 (Paul at Lystra)
3. II Corinthians 11:23-12:10 (Paul's sufferings)
4. Habakkuk 3:17-19 (Though the fig tree)
5. I Kings 19 (Elijah at Horeb)
6. II Timothy 4:1-10 (Demas)

Prayer:

"Breathe through the pulses of desire
Thy coolness and thy balm;
Let sense be dumb, its heat expire:
Speak through the earthquake, wind,
and fire,
O still small voice of calm."

—John Greenleaf Whittier.

V. Fifth Week

"Through death's cruel dealing."

1. II Samuel 12:15-23 (David's child dies)
2. John 14:1-14 (Let not your heart be troubled)
3. Mark 15:1-39 (The crucifixion)
4. Romans 8:31-39 (Who shall separate us from the love of Christ)
5. I Corinthians 15:1-21 (Immortality)
6. Psalm 23 (The Lord is my Shepherd)

Prayer: "O Thou who are not unmindful of the sparrow's fall, Thou wilt not be unmindful of my struggle through peril and pain. And may Thy love lead me to pity and compassion for those who fall in factory and mine, in war and peace, as victims of man's inhumanity to man. O God, if I forget Thy children, forget me. And as I remember them, I

know that I shall find Thy Son and Thyself in the least of these, my brethren."

—Neil Crawford.

VI. Sixth Week

"Brain wrecked and reason reeling."

1. Matthew 27:39-46 (Eloi)
2. Jonah 4:1-11 (Take my life)
3. Acts 6:9-7, 60 (Stephen, the martyr)
4. Acts 9:1-22 (Saul's conversion)
5. Luke 8:26-40 (The Demoniac)
6. Romans 7:15-25 (Who shall deliver me?)

Prayer:

Father, I thank Thee for life's storm and stress;
Father, I thank Thee for its bitter tears
Whose only mission was at last to bless
And make me stronger for the future years;
For all life's seeming dark and crooked ways
Which taught me trust in Thee, I give
Thee praise.

—Charles R. Wakeley.

VII. Seventh Week

"I hear Love's trumpets pealing."

1. Psalm 27 (The Lord is my light)
2. II Timothy 4:1-8 (A crown of righteousness)
3. Revelations 21:1-27 (New heaven and a new earth)
4. John 21:1-14 (The Risen Lord)
5. Luke 15:11-32 (The Prodigal Son)
6. Isaiah 55 (Ho, every one that thirsteth)

Prayer: "Gracious Father, we give Thee today our hearty thanks for the firm and kindly hand which has led us from earliest infancy and unerringly guided us through a multitude of dangers seen and unseen, and because of the shelter of the myrtle and the fir tree in the land of the thorn and the brier, we submit ourselves anew, and oh, so gladly, to the wisdom and tenderness which thus far has led us on, prolonged our days, and daily has given fresh memorials of sustaining grace."

—Bishop William O. Shepard.

Occasional Prayers

Morning Prayer

"Lord, we go to our daily work; help us to take pleasure therein. Show us clearly what our duty is; help us to be faithful in doing it. Let all we do be well done, fit for Thine eye to see. Give us strength to do, patience to bear; let our courage never fail. When we cannot love our work, let us think of it as Thy task; and by our true love to Thee, make unlovely things shine in the light of Thy great love. Amen." —George Dawson.

Evening Prayer

"Take us, we pray Thee, O Lord of our lives, into Thy keeping this night and forever. O Thou Light of lights, keep us from inward darkness; grant us so to sleep in peace, that we may arise to work according to Thy will; through Jesus Christ our Lord. Amen."

—Lancelot Andrews.

Benediction

"And now may the confidence which comes on the wings of the morning, and the peace which comes with the shadows of the evening, and the light of Christ which comes to every sincere and questing heart, be and abide with us forever. Amen." —Neil Crawford.

Churches Can't Go Red

(From page 234)

line was underscored by him. It read: 2000 E. I. du Pont de Nemours & Co. Market Value \$190,750.00.*

Probably every minister in the assembly had this report at the time the matter was being discussed. The investment was taken for granted because it was good. There is little relationship between the resolutions adopted and the fiscal policy. It is the same inconsistency that we saw in the seminary lecturer. But it is an added argument that the church cannot go red.

There are many other investments which might be considered. There are the theological seminaries for the training of ministers. More than fifty per cent of their income is from capitalistic investments. There are the dozens of hospitals and charitable institutions reaching throughout the world. Their lives depend upon such investments.

The churches have become increasingly, as the years have gone by, a part of the old system. Does anybody imagine that they intend to scrap these investments for some ephemeral socialistic dream?

The Church is an Employer

In actual production and sales the churches are very much in the manufacturing business and a good sized employer of skilled and unskilled labor. Practically every denomination has its own publishing house. It has the responsibility for the printing and publishing of the various types of church literature to be used. A few of the denominations, such as the Presbyterian in the U. S. A., and the Congregational, are satisfied to distribute the literature. Most of them, however, are in the printing business. In many instances these houses not alone supply the denomination with needed literature for they compete in the open market for profitable commercial accounts which might add to the profits of the publishing house.

If a study of these publishing houses should reveal that the churches operate their business enterprises on a profit sharing or socialistic plan, it might be some evidence that the churches are sincere in their public pronouncements. Such a study, however, reveals the contrary.

I do not mean by this that there has been any oppression of labor in those institutions run under the management of the churches. That is far from my contention. It is simply this—that a study of the denominational printing establishments would show that they are capitalistic institutions in the best sense of the word. They seek to pay good wages and provide good working conditions. But they are not, in any sense, socialistic.

The church goes no farther into socialism or profit sharing than the average right thinking capitalistic employer. I do not know of a single denominational house which has a profit sharing system for its employees. The house will argue that it is a profit sharing institution because its profits go into some church fund. Usually the argument that it goes into the pension fund for retired minis-

ters is given and is considered a sufficient explanation. Many of these institutions are generous in other ways. Since 1906 the Methodist Book Concern has operated on an eight hour day plan. For years this same denominational house has been protected by group insurance.

That these measures are made from the view point of capitalism rather than socialism may be seen from the statement in the volume published by the house which gives its own history.*

"The premium on this insurance is paid by The Book Concern. At first it might appear that this is an extravagant sort of help, which could not have a real return; but our experience for several years proves that it has a heartening, helpful influence over our employees.

... An employee whose life is insured, whose health is cared for, whose surroundings and opportunities are of the very best possible to provide, is far less likely to be restless and to desire change."

This was written in 1924. What was considered a very liberal position then has now become the accepted thing in industry. The point is that the attitude is that of any clear thinking employer and not, in any sense, a socialistic movement.

I might also point out that, despite the statements by churches and church leaders favoring labor organization, I do not know of a single denominational publishing house which has a union shop. They may pay the union scale. They may not bar union workmen. But there are no union shops. Yet the 1935 Labor Day pronouncement of the Federal Council of Churches clearly endorses union labor.

From this pronouncement the following quotation gives the academic church point of view on the matter:

"Again it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives."

So here, again, when we consider the Church as an employer we have the same inconsistency we have noted in other connections. The churches speak one thing; they live quite another. Which attitude really represents the philosophy of organized religion today?

The story is told of the man who, influenced by the advertisements, that the banks were eager to serve, went to a local bank to borrow some money.

"Did you get it?" a friend asked.

"No," he replied, "but I learned some things worth while. I learned that the man who makes the loans isn't the same one who writes the advertisements."

This seems to this writer to be applicable to American Churches today. It is quite evident that the philosophy that governs the public utterances and resolutions is not the one which controls its material wealth. Twenty-eight per cent of the clergymen may say that they are for socialism. Many are undoubtedly sincere and would sacrifice for this economic change. But by far the greater number, if history repeats itself, will follow the instincts of self preservation.

DO MILLIONAIRES GIVE GENEROUSLY?

A few of them do. Most of them don't, is the conclusion of the National Committee for Religion and Welfare Recovery based upon an analysis of the income tax report just released from the Treasury Department by the Commissioner of Internal Revenue. This report gives the total reported income of thirty-two millionaires as \$69,348,000 from which there were \$12,689,000 of deductions leaving a net taxable income of \$56,659,000. From these totals \$4,184,000 was contributed for "religious, charitable, scientific, literary or educational purposes."

In terms of percentages this means that the thirty-two citizens, each of whom enjoyed an income of a million dollars or more, contributed on the average about 6% of their total income and about 7½% of their net taxable income. Some of our better known philanthropic millionaires doubtless contributed the full 15% and more, but on the average the man or the woman with a million dollar income last year gave only \$60,000 of that sum to the religious, educational and social welfare of his fellow citizens while retaining \$940,000 for his own enjoyment, taxes and increment to his capital.

A second question rises, "Is the poor man or 'the little fellow' any more generous than his millionaire neighbor?" The figures given by the Commissioner of Internal Revenue show that the vast majority of taxpayers, 3,568,788, report incomes of less than 5,000, totalling \$8,731,699,000 with deduction of \$1,246,699,000, leaving a net income of \$7,485,000,000. Of this amount \$138,755,000 was contributed to benevolent objects. In terms of percentages this means that the average taxpayer with less than \$5,000 taxable income contributed about 1½% of his total income or less than 1¼% of his net taxable income.

Taking the nation as a whole, from the smallest taxpayer to the largest, the figures show a total income reported by all classes of \$14,708,558,000, which with deductions of \$2,252,296,000 leaves a net declared taxable income of \$12,456,262,000.

THIS MORNING

Life begins this morning,
To use it as you choose;
A golden opportunity
For you to win or lose.

New aims, new plans, new vistas,
Now open wide to you;
For brain and hand and muscle
There's useful work to do.

Life begins this morning,
Be up and strong of heart;
Ignore past fears and failures,
Today fill well your part.

—Grenville Kleiser.

*This copy was submitted to the treasurer of the said Board of Pensions before publication. He advises that this board does not, at present time, hold du Pont stock.

**The Methodist Book Concern," by H. C. Jennings (1924).

Gethsemane

By C. Walton Marteney

Communion Meditation with Musical Accompaniment*

THE most sacred spot in the world for Christians is now the garden of a Russian Monastery. Two thousand years ago it was made holy by the presence of Jesus of Nazareth. The Scripture is simple: "They come to a place which was named Gethsemane; and he saith unto his disciples, sit ye here while I pray . . . And he went forward a little and fell on the ground." (Mark 14: 32, 35).

We pause a while as imagination takes us along that path that leads to God, for

There is a way which man hath trod
For lo, these thronging countless years;
It is the way of life, of God;
It is the way of night, of tears;
Its winding we may not foresee;
It is the way—Gethsemane.

It is the way whereby we know
Life's larger meanings and its claims,
The fellowship of human woe,
Our partnership with other's pains.
It is the way which seems to be
Life's only way—Gethsemane.

(Charles Russell Wakeley)

Those who would walk along that way, even now, must walk as did the one who made that way holy.

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the blessed are.

(H. van Dyke)

The way to Gethsemane was long for Jesus, as it must be for each of us. He did not go through life unscarred, and there are those of us who can say as the entrance to the garden is neared:

If we never sought thee, we seek thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn-picks on thy brow,
We must have thee, O Jesus of the Scars.

If when the doors are shut, thou drawest near,
Only reveal those hands, that side of thine;
We know today what wounds are, have no fear,
Show us thy scars, we know the counter-sign.

*As a musical background, played SOFTLY so as not to displace the voice of the speaker, the familiar "In a Monastery Garden" was used. The meditation occupies twenty minutes, taking the place of the sermon. Otherwise the service is unvaried. Mr. Marteney is the minister of the First Baptist Church, Ridley Park, Pennsylvania.



The other gods were strong, but thou wast weak;
They rode, but thou didst stumble to thy throne;
But to our wounds God's wounds alone can speak,
And not a God has wounds but thou alone.

(Edward Shillito)

For Jesus the way was long to Gethsemane. The dream he saw in the first years of life was glorious, and more glorious was the fact that as he came to the place called Gethsemane the dream was still beautiful as when first he dreamed it.

Ah, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true."

(Edwin Markham)

His dream was that those who walked in love are now and forever the guests of God. His dream was that forever he would walk beside those who, in love, seek the father's house. So:

Our faith is not in dead saint's bones,
In alters of vain sacrifice;
Nor is it in the stately stones
That rise in beauty toward the skies.

Our faith is in the Christ who walks
With men today in street and mart;
The constant Friend who thinks and talks
With those who seek him with the heart.

God was and is and e'er shall be;
Christ lived and loved—and loves us still;
As man goes forward, proud and free,
God's present purpose to fulfill.

(Thomas C. Clark)

That purpose has been long in fulfillment. The tasks of the Kingdom are larger than ever. Yet he who walks in love knows that:

Years are coming, years are going,
creeds may change and pass away,
But the light of love is growing stronger,
surer, day by day.

Selfish claims will soon no longer raise
their harsh discordant sounds,
For the law of love will conquer, bursting
hatred's narrow bounds.
Human love will spread a glory filling
men with gladsome mirth,
Songs of joy proclaim the story of a fair,
transfigured earth.

(Author Unknown)

You may ask how that time may more speedily come. The answer is: It will come when

A mightier church shall come, whose covenant word
Shall be the deeds of love. Not "credo" then—
"Amo" shall be the password through the gates.
Man shall not ask his brother any more,
"Believest thou?" But "Lovest thou?" and all,
And all shall answer at God's altar,
"Lord, I Love."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.

(H. B. Carpenter)

Because we are this day the Guests of God, let us breathe this prayer so expressive of the spirit of that monastery garden, that Gethsemane:

God, give me love! I do not only pray
That perfect love may be bestowed on me;
But let me feel the lovability
Of every soul I meet along the way.
Though it be hidden from the light of day
And every eye but Love's, Oh! I would see
My brother in the monarch and the bee—
In every spirit clothed in mortal clay!

Give me the gift of loving! I will claim
No other blessing from the Lord of Birth,
For he who loves needs no high-sounding name,
Nor power nor treasure to proclaim his worth;
His soul has lit at Life's immortal flame
A lamp that may illumine all the earth.

(Elsa Barker)

It may be you have walked the road of scars, that leads to the garden of Love's agony. It may be you have fallen on the ground of your Gethsemane in prayer. It may be that the flame of love that lighted your erstwhile path has grown dim because you have not kept close to the keeper of the flame. It may be you remember friends who have left the garden of Gethsemane for the Mount of Ascent, and you miss the warmth of their physical presence. Then, while we pause in the garden, whisper this prayer:

Jesus, whose love rekindles dying fires
Flickering to ashes in our aching hearts,
Be thou the goal of all our bset desires,
The dawn from which our longing ne'er departs.

(Turn to page 242)

Easter Dramas

(A suggested list prepared by the Guild
of Inspirational Drama)

VERY DIFFICULT

Barter, by Urban Nagle. Four acts. Winning Biblical play of the 1928 Drama League. Longmans Contest. Action takes place on the afternoon of Holy Thursday and continues until after the crucifixion. 6m. 5w. Inquire about royalty. Longmans, Green & Co., 114 Fifth Ave., New York City.

Dark Hours (The), by Don Marquis. From the accusations against Jesus until the crucifixion. Five scenes. 8m. 2w. a voice, a mob. Inquire about royalty and permission to produce. Doubleday, Doran & Co., Garden City, New York.

Judas, by Claude Houghton Oldfield. The tragedy of Judas in three acts. 13m. 5w. mob. Inquire about royalty. C. W. Daniel Co., Tudor St., London, England.

Judas Iscariot, by Charlotte Gleason. From a period before the denial until the death of Judas. Three acts and prologue. 9m. 3w. mob. Inquire about royalty. Harvey M. Shelly, Lawrencewood Ave., Philadelphia, Pa.

Trial of Jesus (The), by John Masefield. Written for production upon a small stage with balcony at back. Simple setting. Three acts. 17m. 7w. chorus. Inquire about royalty. Macmillan, 60 Fifth Ave., New York City.

Upper Room (The), by R. H. Benson. The story of Passion Week. Adapted to a small platform. Three acts. 8m. Longmans, Green & Co., 114 Fifth Ave., New York City.

DIFFICULT

Alabaster Box (The), by A. J. Harnwell & I. J. Meaker. Passion week and Easter morning as reflected in the family at Bethany. Three acts. One

Gethsemane

(From page 241)

When night's grim loneliness throbs
like a wound,
And day's bright sunshine stabs us
like a sword,
Us with thy peace, like traveler's cloak,
around,
Enfold as we go forward, O our Lord.

Through the sharp thorns that lie along
the way,
Make thou a path for tired and bleed-
ing feet;
And bring us to the wonder of that day
When love and memory in Thee shall
meet.

(Laughlin MacLean Watt)

(The meditation theme continues a moment after the close of the reading. The Hymn: "Jesus, Thou Joy of Loving Hearts," Tune CANONBURY, was used at this point, immediately preceding the serving of the Communion).

setting. 5m. 2w. Inquire about royalty. Longmans, Green & Co., 114 Fifth Ave., New York City.

Half of My Goods (The), by Ralph P. Clagett. A story of Zacchaeus and the reflection of his avaricious character in his son, Thaddeus. Three acts, 4m. 3w. No royalty. Abingdon Press, 150 Fifth Ave., New York City.

The Rock, by Mary P. Hamlin. A story of Peter's denial, remorse, and new hope in Jesus. Three acts. One setting. Plays about two hours. 8m. 3w. Inquire about royalty. Samuel French Co., 25 W. 45th St., New York City.

St. Claudia, by Marshall N. Goold. Christ's condemnation, death, and resurrection, and their effect upon Claudia, the wife of Pilate. Two acts. 9m. 6w. No royalty for amateur production. Appleton-Century, 35 W. 32nd St., New York City.

The Terrible Meek, by Charles Rann Kennedy. A drama set during the time of darkness on Golgotha. One act. 2m. 1w. No royalty. Samuel French Co., 25 W. 45th St., New York City.

The Two Thieves, by Esther Willard Bates. The two thieves meet in a region between two worlds after their crucifixion. Requires good acting. 2m. unseen chorus. Royalty \$5.00. Walter H. Baker Co., 178 Tremont St., Boston, Mass.

MODERATELY DIFFICULT

Resurrection, by Marcus L. Bach. The mother of Jesus, the mother of Judas, and others gather at the home of Joseph of Arimathea on Resurrection morning. One simple setting. 4m. 2w. Highly effective and dramatic. Requires good acting. No royalty. 20¢ per copy. Guild of Inspirational Drama, Auditorium Bldg., Cleveland, O.

The Tree of Elbian, by Marcus L. Bach. Beautiful symbolical spiritual lesson in drama. The story of a man who kept the letter of the law but denied the spirit. A startling drama for the Lenten season. Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio.

Barabbas, by Dorothy Leamon. How Barabbas returns to his robber gang and how he meets Mary Magdalene. One act. 5m. 1w. Inquire about royalty. Appleton-Century.

Boy Who Discovered Easter, by Elizabeth MacFadden. How a man, embittered by loss, recovers his faith through contact with a child. Three scenes. 2m. 2w. \$5.00 royalty where no admission is charged, otherwise \$10.00. Samuel French Co., 25 W. 45th St., New York City.

El Cristo, by Margaret Larkin. Scene is laid in Old Mexico and deals with a ceremony of the secret order, Los Penitentes. One act. 4m. 2w. Royalty \$10. Samuel French Co., 25 W. 45th St., New York City.

In His Strength, by Lydia M. Glover. Deals with the impetuosity of Peter. Three simple scenes. 8 characters. Plays about 45 minutes. No royalty. Abingdon Press, 150 Fifth Ave., New York City.

The Passers By, by Penelope Dickerson. A beggar maid shows Christians the meaning of Christianity. One act. Simple setting. 17 or more men and women. No royalty. Dramatic Publishing Co., 542 S. Dearborn, Chicago, Ill.

The Resurrection, by Rosamond Kimball. An Easter service after the plan of a Mystery Play. Four scenes. 12m. 3w. a voice. No royalty. Samuel French Co., 25 W. 45th St., New York City.

NOT DIFFICULT

Chalice and the Cup, by Mary S. Edgar. The message of Christ's death and resurrection. Substitute another name for "Association Spirit" and make change where necessary. 2 principal characters, group, and choir. Women's Press, 600 Lexington Ave., New York City.

He Liveth, by Miriam D. Cooper. Symbolical of the New Testament narrative. 16 characters. Plays about thirty minutes. No royalty. Church Missions Publishing Company, 45 Church St., Hartford, Conn.

Magda, by Ethel G. Rockwell. Devotion to Christ's Kingdom slowly learned by a Greek girl and her betrothed. Seven scenes. One set. 7m. 2w. crowd. Plays one hour. Royalty \$5.00. Walter H. Baker & Co., 178 Tremont St., Boston, Mass.

Resurrection of our Lord, by May Pashley Harris. Adapted from a Sixteenth Century Miracle Play. 3 scenes. 10m. 4w. Women's Press, 600 Lexington Ave., New York City.

PAGEANTS

He Is The Son of God, by Linwood Taft. Four acts. Six scenes. 5m. 3w. crowds. Plays about an hour. Pilgrim Press, 14 Beacon St., Boston, Mass.

The Questioner, by Lyman R. Bayard. simple setting, no curtain needed. Pageant Publishers, 1228 South Flower St., Los Angeles, California.

Children of Galilee, by Elisabeth Edland. Net, 25 cents, postpaid. Abingdon Press, 150 Fifth Ave., New York City.

The Risen Christ. A pageant of the Resurrection. 6 characters and a reader. Choruses. Dramatic Publishing Co., 542 S. Dearborn, Chicago, Ill.

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—Elwood Lindsay Haines

The Avenues Which Lead to God*

By T. Z. Koo

I AM going to take for my text not a single verse but a whole Book of the Bible, the Book of Acts. I like to read that Book myself because it gives me a knowledge of the life of that first group of Christian men and women who knew Christ, and if you read through the Book of Acts you will be struck by two or three very interesting factors of the life of that early group of men and women who knew our Lord.

I think the first thing you will see is that in the lives of those people there certainly was an element of joy, joy so irresistible that when you took one of them and put him into prison, he still burst forth in song. You can say that that is the first element, joy. The second thing—they had a very high courage as recorded in Acts. They were very simple men and women, as you know, some of them practically unlettered, and yet their knowledge of the Lord sent them forth to stand before the great ones of the earth and to face great dangers with that sense of high courage. We see that in Acts. You also see in the life of those people a certain sense of expectancy in their life, expecting that God would do something in their very day, in the life around them. They dared to expect that God would be among them and would be doing things around them and with them. You have that sense certainly as you read through the doings of that group of men and women as recorded in Acts.

I take these three points, that sense of joy, that high courage, the sense of expectancy that we find in the first group of men and women as being characteristic of their life after they knew Christ because that is the way Christian life strikes many of us as we come to know it for the first time. And then when we compare that first group of men and women with the kind of congregations that you and I have been facing in our churches, the contrast between ourselves and that first group becomes startling, and not in our favor, because when we put our Christian life side by side with that life of the first group who knew Christ, we sense how very anaemic our Christian life is. How few among us have that joy that we see in that first group. How very few among us have the courage to face the great odds that this first group faced. We almost have lost that sense of expectancy that God in our lifetime

will do anything around us. When you take an average Christian group of men and women of the present day and put them side by side with the kind of life portrayed in Acts you cannot help but be struck by the startling contrast.

Why this contrast? Why are we so anaemic in our Christian life beside that first group? Not because we are poorer in our worldly possessions, not because we have so few churches. We have many more churches than they had. I think we are certainly more wealthy than they were. And yet we lack something in our life. What is it? You probably can advance many reasons for the contrast, but the only reason I am going to bring forth today is that I think I can trace that joy and courage and sense of expectancy to one fundamental fact in their life, and that fact is this: those men and women had a very vivid sense of the presence of God with them. To them God was real. When we come to an average modern group of Christians, from what I have known, there is not today among Christians that fundamental sense of the reality of the presence of God with us. When we use the word God today, particularly among young people, what are we saying? What does the word mean? From what I have known of folk all over the world, many people today use the word God as a cloak for a spot of vagueness in their thinking and in their living. And when God, instead of standing for the ultimate reality of life, is just a cloak for something that is unreal, that is vague, can you have joy or courage or that sense of expectancy? Naturally not. And I think there you perhaps have one of the very fundamental points in our Christian work today, in your country or mine—the great difficulty today of conveying to other people that sense of reality that you men and women, ministers of the church, know in your own life. If you ask a person today to tell you what is God like you will find it will be very difficult for him to give you any intelligible answer. What is the God that you and I know like? Not an easy thing to answer. It is not an easy question to answer just because we are vague today on that very subject, and when we are vague at the very source of a religious life, the resultant life can only be weak, anaemic. And perhaps one of the greatest needs of religious life, whether in the Christian religion or any other religion is how to convey to modern men and women that sense of

reality of God which the first group certainly had. And it was because they had that sense that it could outflow in joy and courage and sense of expectancy.

The Avenue Through Christ

I am going to take the next few moments and suggest here two or three ways whereby we may overcome that sense of vagueness and be inducted once more into that atmosphere where the presence of God becomes real again. When we know very little about God, what can we do? Where can we find a knowledge of God? You don't need me to tell you at all that a church has always in a particular case directed its sons and daughters who have strayed from the way to Christ. Always. The church will tell you that you will see God in Christ, and there you have one of the fundamental teachings of the Christian church. It is a teaching that is characteristic of the Christian religion as compared with the other religions that we do have in our religion a revelation of God in Jesus. And if we have been vague about God the Father, it is because we have not gone to God the Son, to see him. Unfortunately the modern tendency in the Christian church is to take Christ and hold him forth before the people as an example of a moral person, a sinless person, and try to draw from his teachings and from his living lessons of moral ethics. Very useful thing to do, of course, but we have, I think, lost a great deal because we very rarely emphasize the fact that the main purpose of the life of Christ is not teaching ethics but the revelation of God the Father. When you see him you see the Father.

Let me give an illustration. Take this parable that Christ taught of the prodigal son. In the parable there is this boy who took his father's substance and wasted it and fell on evil days and repented and went back to his father's home, where he was taken back. How many times have I heard that preached from the pulpit, and the life of this boy held up before the young people as a warning of the things they should not do. Very useful. But that is not the whole of the parable. You will remember that in the parable there is not only the picture of the son but of the father, and you will see the significance of the father when I tell you that that parable was spoken by one Oriental to another Oriental audience, and in the Orient when we think of the father it is always as one very stern. Today when I write to my father I would never ad-

*This is a "Northfield Pulpit" Contribution. It was delivered by Dr. Koo at the Bible Conference on August 5th, 1935.

dress him as you do, "My dear Dad"; I address him "The Great Stern One in the Family." It is only when I write to my mother that I change, because I address my mother as "The Merciful One in the Home." I give you the insight into that because it will help you to realize that Christ's picture of the father was not painting a father familiar to the Oriental audience. If I were painting it to an Oriental I would paint a father sitting in great dignity in his home, watching his son coming back, slinking into the house, giving him a sound lecture, and exhorting him to behave in the future. If I painted one like that it would be very familiar to an Oriental audience, but that was not the picture that Christ painted. If he had painted that everybody would have nodded and not given a second thought. But he painted a father exactly the opposite of that. The first thing he said in the Bible "The father saw the boy coming at a great distance and ran to meet him." I have never seen an Oriental father who would so forget his dignity as to run out of the house to meet a boy who had wounded him in the way he had, and yet Christ painted that father. He tried to give in that parable what I consider to be a picture of the Father in heaven, the love that burns in God's heart for us when you can picture an Oriental father so forgetting his dignity that he would run out of his house to meet this son and embrace him.

When you put those two pictures side by side, the picture of the boy and the father, you can draw many ethical teachings from the action of the son, but when you can see in this picture of the father a word picture of God himself, then what was vague and distant begins to take shape, and you will never be vague again. I don't know whether you have done what I have done in my earlier Christian life—gone to the Bible and looked for help of all kinds, and if you have, I don't know whether you have had the experience I have had of turning away after that study with a sense of disappointment, wishing Christ had been more explicit on general subjects than he is. But when you go to the Bible, particularly the Gospels, to get a picture of God the Father you will never turn away from the Book unsatisfied. The great purpose of Christ's life is to reveal the Father. And so if we can get our young people to study the Bible with that in view we will find it almost transforms their interest in Bible study, and their knowledge of God will begin to grow in a way you would hardly expect. And there you have at least the first avenue which will take us, not perhaps into the very presence of God, but will take us through that mist of vagueness to gradually see an image of the Father. Image is bad, but I have no other word. "When you see Me you see the Father." And we need today to see the Father very, very much, because so many things have come between the Father and ourselves to obscure him from us. And when he is obscure we have lost that fundamental fact which will give us what we shall describe Christian joy and peace.

The Avenue Through Contemplation

Another avenue I like to suggest, and this time I describe the avenue as the avenue of contemplation. I use only one word because it is easier to remember, but there is a string of three things, contemplation, meditation, and prayer.

This group represents a certain attitude of mind in our approach to God. I raise this question because, as I study the intellectual temper of modern men and women, we are all imbued at the present time with the scientific spirit. I have nothing against the scientific spirit at all. I try to use the scientific processes in my own work, but we must realize that when we use the scientific method we are using only one faculty of the mind, and when we use that one faculty exclusively we begin to lose the other avenues to truth that other sides of the mind can give us. This scientific process is that of analysis, breaking up into parts, and we are gradually led on to more and more of this life and universe. A very useful process, and one which has given great things in human life, but it has its limitations. Therefore we must supplement that scientific process by a contemplative approach to truth. The contemplative approach is the quieter approach to life, when we let our spirit, as it were, be exposed to some great feature in life, and let that something great just come over us until we feel the reality of God.

An illustration—look at a beautiful painting by a great master. These two processes come into play all the time. Sometimes you want to know the history of the painting. You look up book after book to find out about the painter and his life and the way he lived, the time, and the canvases on which he drew his picture. And you begin to wonder about the frame. You can approach a picture in that spirit, but while you are doing that, are you aware of the whole beauty of that painting? No, you are not. You are seeing its little parts and the mechanism behind each part, and the beauty of the picture as a whole is lost. Not because it was not there. You did not see it. But sometimes you approach not in that spirit. You forget the frame, the painting, the canvas. You forget the painter. But the sheer beauty of that painting comes over you as a whole, sinks into your soul, and you say: "What a beautiful picture it is." Here is another approach which helps you to recover that sense of the reality or beauty of that picture, as the other process tends to prevent you.

When we try to get people to come to a sense of the reality of God, how much we need to help them on this side of their intellectual life, just because in our schools and in all the surrounding atmosphere of modern life this scientific side is so developed. Very few people know what it is to meditate. I was on the West Coast for three years, and one man in our conference was trying to tell a group of students how to meditate, and it was surprising to see how few in that audience knew what it meant. They didn't know the abc of it, and so the church, together with other organizations, today is trying to help man to expand his life, and at the same time to broaden the base of his life. We try to build up the super-structure without strengthening the foundations, and this other approach helps to add depth and strength to life as we live it. If I had time I would like to go into this side of contemplation, meditation, and prayer, because that is one side of Christian discipline that is conspicuous by its absence from our church life and spiritual life, but there you will find a second avenue that will take you to the reality of God.

Through the Avenue of Self Surrender

The third which I want to mention briefly is the fact that many of us have lost the reality of God because we have allowed the self in us to interpose between ourselves and God. When you take a little penny and put it near your eyes and try to look at the sun, small as the penny is, it blocks out the sun, not because the sun was not there, but because you have got something between the sun and your eyes. In so great a part of modern Christianity, particularly Protestant liberal Christianity, we have substituted something else for the old Christian idea that you should come to God through the surrender of the self. Modern Protestant liberal Christianity has been telling us how to fulfill self as if we could fulfill ourselves without surrendering to God, and because of centuries of that type of teaching this idea of the surrender of the self has almost become unfashionable, particularly with young people. When you talk about surrender of the self they say you are old-fashioned. You are past your day. But let me say this—those of us who have known something of life, of the sorrow of life—will know that it is through the surrender of the self that you come to understand life, and through that, God. I think in this surrender of the self we have one of the great secrets of life. I think of it somewhat in this way.

Let me give you an illustration. Suppose you take two young people who are in love with each other for the first time. When you see two people like that you have a very interesting phrase in your English language which describes the effect of that kind of love on other people. You say that the "world loves a lover." Why do you say that? Because we see two people falling in love with each other for the first time. You are seeing that moment in life when joy is at its height, and that joy comes because neither of those two lovers was thinking of the self. When a girl falls in love for the first time, while her whole horizon is full of her lover, she is not thinking of herself. And where you forget a self you see a spontaneous enjoyment that is infectious to other people. Now you take those two people. They marry. When does trouble begin between them? It begins when one of them will begin to say: "Now, Tom, why do you always mess up my dressing-table by leaving your shaving brush?" The intrusion of the self has come back again into that happiness.

If you can carry your married life down through the years, always thinking of the other person, your marriage will never break. Once self begins to intrude then there is a possibility of the marriage which may have started very happily ending on the rocks. When you look back into your own life and ask when you have known joy yourself, you can very readily, I think, point to the moments when you were lost in some interesting piece of work or moments when you were lost in helping other people. And when have been the moments when you have been miserable? They would be the moments when you were thinking of yourself. You are

worrying; you are miserable. And so when Christ called on us, he said that who wanted to save a life should lose it, and those of us who are willing to lose a life shall find it given back to us many-fold. How true that is of human life! And that is the way Christ lived. He was a man who never lived for himself. He surrendered himself to God the Father, and when you do that you will find the reality of God come to you again, but as long as we let the self interpose between God and ourselves, we shall never know what people mean when they say the presence of God is with us.

But how many of us let that self come between God and our life. And here again is a point with which I think the modern church very rarely challenges the disciples of Christ. Think of the men whom you sometimes describe as the pillars of your church. Do many of those pillars give you the impression that they are men who have surrendered their lives to God, and yet we don't dare to challenge them. And yet in that very challenge you will find the secret of your power. I know that to be true. Most of you have heard of the Oxford Group. They have won many people through their method, because while we are afraid to go up to a pillar of our church and challenge him, the Groupers are not timid. They will button-hole any pillar and challenge him. When that thing comes suddenly on them like that it just turns their life all over, and they come back to God again.

I only want to touch one other point. We shall come to know the reality of God through our attempting to do his will. And here again we come to a great weakness in our modern church, because to many of us today the will of God is something that has become very vague. Someone will say that there is no such thing as the will of God. I will only say this to him, that he has not in his whole life lived close to God, and you will only come to know the will of God when you try to live it in your daily life. Take two friends. You know one very intimately in school, have kept up a close friendship. And suppose another is a nodding acquaintance. But take the two. Suppose when you are caught in some jam in life, which is the friend that will come into your mind? Certainly the one you have known intimately. And when you are caught in that kind of situation, and your friend comes into your mind, you say: "Well, if he were here this is the way he would want me to meet that situation." What are you doing? You are unconsciously the agent of the will of that friend. It is possible to engage that will because you have known him intimately. But take your acquaintance, would you know how he would want you to meet the situation? No, because you do not know him so well. And when we say that we cannot find the will of God we are saying that we have not lived very close to God and have not known him. How can you know the will? If we have lived in what the early fathers of the church described as the presence of God we shall not find it very difficult to know the will of God.

In the Bible, Christ said to us that we should love our enemy. I had an experience in 1933 in my home town Peiping. That spring from January to May we had three Japanese armies trying to take the city. There were airplanes flying over the city almost every

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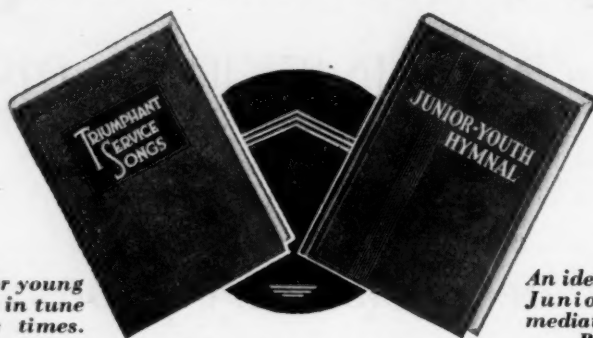
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day. When you are faced with that kind of situation, and remember the words of Christ to love your enemy, it is not easy. When the enemy is 3,000 miles away, you can perhaps love him more easily, but when you have him at your doorstep and you try to follow the will of God and love him, what happens? That is the situation some were caught in in China, and I found that when you try to even think of loving the enemy under those conditions it is difficult. It is an enemy that will come in and walk over you and annihilate you in the process. In spite of what we saw some of us tried to follow God even under those conditions, and you know the interesting thing is this, as you try to follow, the reality of God comes to you. You

know that you will not be walking in the shadow of the valley of death alone, and when you know that, your faith takes a leap and becomes illumined by the vision of what lies at the other end of the valley, and when your faith is illumined by that, you have something unbreakable in life, and you dare to expect that God will do something in your life.

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If contributions were computed on the basis of total income, before deductions for family, dependents, etc., are made, the actual percentage of gifts to church, charity and kindred benevolences in both 1933 and 1934 would be less than 2¢ of every dollar, or more accurately, 1.9153% in 1933 and 1.8226% in 1934.

While it is true that contributions to educational and benevolent causes increased \$16,867,000 from a total of \$251,133,000 in 1933 to a total of \$267,980,000 in 1934, this increase was only 7% of a small inadequate basic figure, whereas the conservatively computed net increase of income was 15% of a much larger basic figure.

If one compares the small increase in giving with the increase in income, we are faced with the fact that our \$16,867,000 of increased giving was only a little over 1% of the \$1,610,609 of increased net income. Is it any wonder that with such a percentage of giving our religious, cultural and character-building agencies languish for lack of support, and moral standards crumble under the pressure of avarice and pleasure-seeking? The four color guides for your use.

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A new 24-page booklet of plans and designs for remodeling and enlarging the smaller churches has been published by the Interdenominational Bureau of Architecture which serves churches of the twenty or more denominational boards cooperating with the Home Missions Council and the Federal Council of Churches.

The booklet is illustrated by about fifty cuts showing how an existing building may be used or enlarged for more successful service in worship, Christian education and community service. Plans are shown to indicate how an abandoned one-room church may be used; how a one-room building may be partitioned so as to provide, within the same old four walls, a well-proportioned and churchly sanctuary as well as additional rooms for other activities, etc.

The price of the booklet is \$50. It may be secured by addressing the director of the Bureau, E. M. Conover, 105 East 22nd Street, New York, N. Y.

The Evolution of a Church Bulletin

ANDREW M. LOWRY, pastor of The First Presbyterian Church, Napoleon, Ohio, sends us a package of his church bulletins with a note attached stating: "The evolution of a church bulletin during a pastorate of five years." It is unusual to find anything, especially church publicity, evolving during the past five years. But here is evidence of persistence during the period of depression that the church bulletin should be a thing of dignity.

In general there are three stages in the evolution of his bulletins. The first ones, issued early in 1931, are a single sheet, 4½ x 9 inches. They contain the name of the church for a heading. Below is the order of worship. Under the order of worship there is printed the announcements for the week. It is all printed on a fair quality of stock.

Some months later the single narrow sheet has been replaced with a four page bulletin printed on a coated, smooth stock, with a half tone cut of the church on the front page. The date of the month is printed on page two.

Of course, this layout can be improved. In the first place shiny paper is not the most pleasing for worship purpose. If a half tone is used shiny paper is necessary. So, if the illustration is to be retained and a more appropriate paper used, an artist must make a line drawing and this be made into the line cut. This is exactly what happened. After a few months the bulletin appears on a soft paper and a line cut of the beautiful little stone church graces page one. For one issue a sepia paper is used which makes the bulletin even more attractive.

In these latter issues there are also, interspersed with the usual weekly design, some special art folders for the special days. These are especially effective for Easter and Christmas and the wise minister will plan to vary his calendar routine by using them.

The day, date of the month, year and hour of worship now appear on the second page, prayers to be read by the Pastor or in Unison by Pastor and People are found in the order of service which is becoming more ritualistic. The announcements are concluded with a sentence prayer and an opportunity for members to check in a special space under separate headings, "Change of Address," "Illness," "Desire to Make a Pledge," "New Resident," "Unite with the Church," "Desire a Call" and to sign name with address.

Announcement of special services a week ahead and at times for a month



Andrew M. Lowry

ahead appear. The "Sentence Prayer" becomes "Our Prayer" composed of several sentences suitable for use as the Invocation preceding the Lord's Prayer and Gloria. Two other features are added to the now truly and richly ritualistic service "The Confession of Faith and Assurance of Pardon" and "The Apostles' Creed." The heading "Announcements" gives way to "Our Forward Look." Underneath which is found, "Presbyterian Slogan: The Church Presses On." Days are printed in capital letters and followed with Daily Bible Readings for Worship in the Home. Special subjects of program features of each day are capitalized and original and selected Responsive Readings now and then appear on the third page above "Our Forward Look" in keeping with the theme of the Worship Service. The fourth page is devoted to The Church Directory of Organizations and the "For Information of Pastor" feature, previously on the third page, and on the first page is the cut, name and address of the Church, the name and address of the minister and telephone numbers of Church and manse and names of Church officers and those in charge of the Ministry of Music.

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The congregations use these bulletins daily in their homes as well as on the Lord's Day in the Church Service. The announcement information and the Daily Bible Readings are referred to in many homes every day of each week. It is a usual thing to find the bulletin of the week in a home either in the Bible or under it on a prominent stand in the room where guests are entertained or where the atmosphere is most conducive to meditation and private devotions. Some members send them by mail regularly to their relatives and friends.

Special art calendars or folders occupy, invariably, prominent places on

the piano or a stand by the wall of the living room or guest room for years at a time, or for years continuously. "Your Christmas, Easter and Palm Sunday calendars are so beautiful and inspiring we keep them where we can see them everyday," is a remark frequently heard by the minister when he calls in the home or upon a family. The regular bulletins are distributed in the Bible School Session including the different departments and used by the minister as calling cards during the week.

This is a most interesting demonstration of the possibilities in bettering church publicity in difficult years.

THE BLESSING OF THE SEED

Last year the First Methodist Episcopal Church of Chatfield, Minnesota, early in April gave the morning service to the blessing of the seed. Pedestals on the platform held pans of seed, giving the atmosphere of spring. The choir sang "For the beauty of the earth," and "Lift thine eyes unto the mountain." The minister R. Jay Wilson used for his sermon topic "Spring's Awakening." The litany and prayer of blessing are given below.

A Litany for Seed Time

Leader: For the gift of life in this wonderful world;

People: We thank thee, our Father.

Leader: For the green of the grass in their spring beauty, for the wheat and corn and rye and barley;

People: We thank thee, our Father.

Leader: For the brown earth turned up by the plough, for the sun by day and the dews by night;

People: We thank thee, our Father.

Leader: For the beauty of the year, for the glory of the seasons;

People: We thank thee, our Father.

Leader: For the glory of the seedtime, for the glory of summer fruits, for the glory of the autumn and the glory of winter;

All: We thank and praise thee, our Father. We enter into thy work and go about thy business.

The Prayer of Blessing

"Almighty God, who has blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness; bless the labors of thy husbandman and grant such seasonable weather that we may gather in the fruits of the earth and ever rejoice in thy goodness, to the praise of thy holy name, through Jesus Christ, our Lord. Amen."

TO STUFF OR NOT TO STUFF

To stuff, or not to stuff:

That is the question;

Whether 'tis nobler

To gormandize

And suffer indigestion,

Or take the biologic way

And end the aches

And the thousand tragic shocks

That flesh is heir to—

'Tis an amelioration

Devoutly to be wish'd.

Who would grunt and sweat,
Under a weary life,
Consuming ham and sausage,
Bacon and trichina worms,
Liver, lobster, livestock,
And ten million other germs,
When all around
Are luscious fruits, legumes, dates,
Honey, figs, and wholesome things,
To fill your life with joy
As when the robin sings?

Alas! false appetite makes cowards
Of us all
As for forbidden foods
We daily sigh,
And thus our best intentions
Are oft turned all awry.

To eat aright, digest, enjoy,
And sleep like new-born babes,
This surely is worth-while,
When, by such simple, biologic means,
We learn to live fourscore and smile.
—Grenville Kleiser.

BOOK BROADCASTINGS

What the Writers have to Offer

Christian Thought

Frontier of Christian Thinking, by Frederick C. Grant. Willett, Clark & Company. 179 pages. \$2.00.

The president of Seabury-Western Seminary deals frankly and constructively with the practical problems that confront the Christian church of our times. His approach to and treatment of these problems is sane, convincing and forward-looking.

In the chapter on "God and Reality," he insists that the modern man must approach religion from the scientific as well as the strictly religious point of view. Christian theism—he says—is by its very nature ethical theism. Our chief concern is with the meaning that faith in God gives human life, not with the origin and destiny of the physical universe. Religion always carries on farther the adventure of life which science reveals.

He follows the "form criticism" in his chapter on "The Spiritual Christ." "It is the Spiritual Christ and not the historical which is the foundation and real source of the religion known as Christianity." Hence he conceives of Christianity as a living religion which must be self-authenticating at every stage and must provide accession to God here and now. The only age of miracles that will help us is an age of miracles now. There is still more truth to break forth from Christ's words. "The true Christ is the Spiritual Christ, who is to be apprehended by faith, not by recourse to either metaphysics or history."

He says in the chapter on "Why the Church?" that the church must translate her strange, antique symbols into the language of modern thought. This has been done before in history and can be done again. In another chapter he deals with the problem of church union from an episcopalian point of view but not narrowly so. He prefers the term "Christian Reunion" to "Church Unity," believing that this takes the question out of the realm of theory. The only reason for the episcopacy is that it works effectively. This, he believes, it does. However, he says: "The united church should embrace the best elements in all three of the outstanding policies of Protestantism: the Congregational, the Presbyterian and the Episcopal, none of these is the sole and exclusive type that prevailed in the early church."

There are chapters on "World Fellowship" and "World Co-operation Through Religion." The author believes that both the inner power of religion and the social gospel are needed in our day.

This is a good book. It should clarify our thinking on the approach of religion to the grave issues of our day.

P. F. B.

This I Can Believe, by Alfred Grant Walton. Harper and Brothers. 256 pages. \$1.50.

The modern man wants some religious ideas in which he may fully believe.

The lack of interest in organized Christianity, which has been observed in recent times, is partially due to a confusion of thought arising from a vague sense of uncertainty regarding what is true and what is false, and from a consciousness of a difference between the teachings of yesterday and today. As minister of the Tompkins Avenue Congregational Church of Brooklyn, New York, Dr. Walton has seen the problems of belief which have arisen in the minds of his congregation. He has, therefore, in the light of recent advances in scientific knowledge and historical criticism of the Bible, presented a frank and intimate discussion of the great essentials of the Christian faith.

This generation is one which is constantly asking questions about religion. How did the Bible originate? How was our English Bible developed? What shall we believe about the Bible? Is there a personal God? Is God three persons in one? What is sin? Who was this Man Jesus? Did Jesus rise from the dead? Was Jesus divine? Can we, in a scientific age, believe the miracles? Is it worth while to pray? Is there life after death? These are the questions which the author answers. He does not answer these questions by giving several answers as is so often done in books of this kind. The author knows what he believes and why he believes what he does. The reviewer believes that this volume answers a very definite need in our churches. It presents in a sound and straightforward manner answers to questions which puzzle many laymen today. The book should be valuable not only for individual readers, but also for the basis of study in young people's discussion groups and in Bible classes. Older persons will find it helpful to place in the hands of young friends whose intellectual difficulties have caused them to lose interest in religion and the church.

W. L. L.

The Psychology of Christian Personality, by Ernest M. Ligon. The Macmillan Company. 393 pages. \$3.00.

We have been waiting for such a book as this, a psychological study of Christian personality, written by one trained both in religion and psychology. Professor Ligon holds the B. D. degree from Yale Divinity School and, majoring in psychology, received the Ph. D. degree from Yale Graduate School. He now teaches psychology in Union College, Schenectady, New York.

The basis of the study is the Sermon on the Mount, which is accepted as the essential statement of the nature and quality of Christian personality, coming from the mind and lips of the master teacher. Following through the sermon, sentence by sentence, or paragraph by paragraph, he illuminates the old message with keen psychological explanations and illuminating comment. But this is not a dry and tiresome psychological study. The very originality of the method and message, aided by a ready use of appropriate illustrations makes

the book most interesting, if not easy, reading.

To attempt to quote or to state some of the most significant ideas within the limits of a brief review is really a difficult task in view of the great wealth of material in the volume. But here are a few suggestions. The author says that Jesus was trying to teach us the ideal that men should express fatherly love to one another rather than brotherly love. The claim that every one of us has an inferiority complex may be disconcerting to some. However, it is not so bad, for he continues, "The very presence of an inferiority complex indicates the presence of some ability." The prayer quoted on page 322, being the creed of an unknown Confederate soldier, is one of the finest gems of devotional literature I have ever read. I like the challenge to the minister expressed in this quotation, "Those who have imagined that Christianity is easy have seen only very diluted forms of it. It requires the best efforts of any man to approach, even less to become perfect in the teachings of Jesus. Therefore, when ministers and others preach a conservative religion, they do so because they want to dodge its responsibility." The brief section on changing adult lives is one of the most valuable in the book.

Who should read this volume? The preacher? By all means! It will stimulate his mind, enrich his preaching, and guide him in his pastoral and educational work. The parent was also in the mind of the author and one of his chief concerns is to show how to develop these qualities of Christian personality in children. Furthermore, any thoughtful and earnest person seeking to learn more of the Christian way of life and wishing to know himself and other men better, will find interest and profit here.

C. W. B.

The Modern Flood Theory of Geology, by George M. Price. Fleming H. Revell Company. 118 pages. \$1.25.

The author emphasizes that Christians today can believe in the flood. The flood theory is here, presented in a concise form. The problem that the fossils present is mentioned as well as the information they give us. Fossils do not always belong to extinct species. Geological uniformity is only a theory or hypothesis and often breaks down completely because it is unreliable and unscientific. The author holds to the flood theory that modern scientific evidence compels us to believe in a world-catastrophe of some sort, and of quite indefinable dimensions. The only safe or correct method in investigating the past history of the earth is to begin the explanation with the earth's present condition, and with its present stock of plants and animals. A brief historical account of the important advocates of the flood theory is sketched. An outline of the argument against the index fossils tending to show the unscientific and unreliability of the evolutionary theory is given. The author proceeds to

give five positive evidences for his advocating the flood theory. The earth's ancient climate from a mild uniform one was suddenly and permanently changed to the present extremes. Evidences for such are discussed. Giants of the prime seem to have been cut off suddenly by a catastrophe as shown by all the visible evidences. Their modern representatives, if any, are smaller and are degenerate dwarfs due to climatic changes. Telltale facts about the fossils point to the fact that they were buried by some great world disaster. Evidences for such belief are set forth. In the last chapter, "What is Truth?" the fallacy in the index scheme of the series of ages in fossils is pointed out as being unscientific. The unsoundness of evolution is shown. The correct method of investigation should be by regression from the known to the unknown.

H. D. H.

Makers of Christianity

Finding the Way, by Robert Harris Gearhart, Jr. Association Press. 141 pages. \$1.75 cloth. \$1.00 paper.

The author of this study of the teachings of Jesus has been for thirteen years pastor of the Lutheran Church in the Metropolitan district of Philadelphia. During these years he has been facing the problems which arise in the minds of young people concerning religion. As Henry P. Van Dusen who writes the introduction to this book rightly points out, Dr. Gearhart is not writing because he wishes to make an impressionistic sketch nor does he write primarily to clarify his own attitude toward Jesus. He approaches his task equipped by years of intensive study and after a careful survey of the best of scholarship. His purpose is to seek a clarifying understanding to the important question: "Is there a Way out?"

The author is very wise in using the several modern translations of the New Testament in making very clear passages which otherwise would be obscure in the older translations. His bibliography is not confined to a certain few authors of one particular school of New Testament study but a large variety are represented. The brief outlines placed before each chapter give the reader an excellent survey of what is to follow.

In the first three chapters the author pictures the world in which Jesus lived, his message of six points, and the three essentials for a new world order for today. The next two chapters grapple with individual problems which concern the youth who faces a realistic world. The thoughts which form the author's next chapter on the death of Jesus is entitled "The Price of Peace." It does not end in a maze of words but strikes into a great truth when the author states that "Gethsemane and Calvary cannot be defined." We are saved from sin to a life of sharing. While the next two chapters are very suggestive the reviewer thinks the chapter entitled "The End of Friction and Rust" which deals with the problem of eternal life a very unique one. The three concluding chapters entitled "His Greatest Gift" and "Jesus the Son of Mary" and "Jesus the Son of God" complete what this writer thinks is the best balanced presentation of modern social and economic problems that has appeared for some time. The author finds his answers to these problems, which face

all of us, in the teaching of Jesus as recorded in the New Testament. He is not forced in his thinking to include references to modern authors. It is for this reason the reviewer welcomes this volume as a valuable contribution toward the solving of both our personal and social problems. This volume would make an excellent text in young people's classes.

W. L. L.

TARBELL'S TEACHERS GUIDE FOR 1936

Published by Fleming H. Revell Company

Price \$1.90; postage 10c additional

(Price was incorrectly listed in the January issue of *Church Management* as \$1.50.)

The Mind of Paul, by Irwin Edman. Henry Holt and Company. 182 pages. \$1.75.

This book is in substance the series of Schermerhorn Lectures in Religion delivered by the author under the auspices of the Department of Religion of Columbia University in 1933. The jacket tells us that this work is not the narrative of a missionary but the portrait of a mind. Professor Edman works rather as a philosopher and artist than as a theologian and historian. However, he shows by the select bibliography which he appends to the volume and the many references to them that he is familiar with the best work in this field. Especially he quotes from Loisy, Deissman and Scheitzer.

The first of the five chapters deals with Paul and his interpreters. In studying the apostle to the Gentiles, psychologically it would be easy to classify him as a manic depressive, or one having a monomania or illusions of grandeur were it not for the fact that, while he did manifest these tendencies, his prime concern was for the great gospel he preached and not for himself.

The chapters, "Paul and Judaism," and "Jesus and Paul," are good but do not equal the next one, "Paul and the Mystery Religions." Here is the best popular discussion of this problem that this reviewer has ever read. This single lecture makes the volume a book you must read. How much Paul borrowed from the mystery religions can never be known, although there are identical elements in them and his Christianity. But our author points out that these cults were a preparation for the gospel. Their myths of a dying and deathless god made it possible for the Graeco-Roman world to accept Christianity readily. The concluding sentences summarize the chapter "He (Paul) enunciated a mystery religion, superior in its morality, more coherent in its history than the rival mystery religions. He turned Jewish materials to the uses of Greek mysteries and Greek mysticism. It was a singular good fortune for the future of Christianity. What might have perished as a Jewish cult, was, by becoming a mystery, destined to sweep the Roman world."

The final chapter, "The Mystical Christianity of Paul," points out how Paul cannot be understood apart from his mysticism. His Christology was not a theory and a science, it was an absorption and an awareness.

Here is a book worth buying, reading and re-reading.

C. W. B.

A Man in Christ, by James S. Stewart. Harper and Brothers. 332 pages. \$2.50.

This book is based upon a course of lectures which were delivered recently at New College, Edinburgh. It aims at disentangling Paul's personal religion from the schemes and scholasticisms beneath which later generations have buried it. It has been the author's growing conviction that union with Christ, rather than justification, election, eschatology, or any other apostolic theme, is the real clue to an understanding of Paul's thought and experience. With this newer line of approach, the author sets out to interpret the Paul who had such a many-sided career.

Every New Testament scholar realizes the difficulty in organizing material for a study of Paul. But the author of this study has succeeded to a remarkable degree. His six lectures are organized in such a clear and logical manner that they may be divided into units complete in themselves. Important questions, answers, and conclusions are printed in italicized type. It is by this excellent method of conciseness that the author is able to cover much more material than is usually done in three hundred or more pages.

Another virtue of this study is its scientific spirit which is not devoid of the spiritual. The fairness that he shows toward opinions which he does not share is commendable. He shows a familiarity with scholars of various schools of thought, yet he has his own opinions and expresses them in a logical and convincing manner. The reviewer believes the studies of Paul's relationship to Judaism and to the mystery cults are most revealing. Those who think Paul was simply a Hellenist of a Jewish cult which became Greek in thought and deed, should read the author's very acute observations on the subject.

There has been for some time a need for a book like this which would emphasize Paul's Christian experience which is at once a mysticism and a morality. Paul's indebtedness to Judaism, his relation to the mystery religions and his conversion to the exalted Christ are expounded in these chapters with a wealth of scholarship, insight, and spiritual sympathy, seldom found in such a happy combination. This is a book American New Testament scholars as well as all earnest Christians must read.

W. L. L.

Epochs in the Life of the Apostle John, by A. T. Robertson. Fleming H. Revell Co. 253 pages. \$2.00.

One has only to read the extensive bibliography contained in this volume to realize how much has been written on the Johannine problem. No wonder the author says in his preface, "One greatly dares today who writes a book on the apostle John, for one is challenged at every turn by this scholar or that. Yet each man must speak for himself and tell the truth as he sees it." Which is precisely what Professor Robertson did.

It is unnecessary to state that the viewpoint is conservative. The position is held that John, the son of Zebedee, the beloved apostle, is the author of the Fourth Gospel, the three Epistles of John, and the Apocalypse. The case for this view is presented ably and in such a way that it must be considered, even if not accepted by all. The immediate effect it had upon the reviewer was to cause him to read again the arguments of authors holding opposing views. Ten

chapters are devoted to epochs in the life of John in general. Then a chapter of brief introduction, outline and commentary on each of the Johannine writings follows.

This is probably not the greatest book that has been written on this theme. But the mere name of the author suggests that it must be far above the worst. The average reader will find an interesting book, relating some interesting things about the apostle John; inspiration coming from two great personalities, the subject and the author; and an able statement of the author's belief regarding the Johannine problem. C. W. B.

Man of Zeal, by William Warren Sweet. The Abingdon Press. 208 pages. \$2.00.

It has been only in recent years that sufficient attention has been given to the study of American Church history. The author of this volume, who is Professor of American Christianity at the University of Chicago, is a pioneer in this attempt to give American Church history its proper attention. Dr. Sweet is the only scholar devoting his entire time to the study of American Church history.

These six lectures were given by the author on the Drew Lectureship in Biography which was established in 1928 by President and Mrs. Ezra Squier Tipple. The purpose of this volume of lectures is to make more intelligible the Methodist movement in American life by tracing the lives of those men and women who were primarily responsible for its beginnings. The author in his first lecture shows the part which Devereux Jarratt had in the Methodist movement in the Southern Colonies. The second lecture describes the local preachers who ministered to the early Methodist Societies. Many of these local preachers came from Ireland and make very interesting biographical reading. It is strange to find that the origin of the Methodist movement in America was due to the devotion of a group of men, most of them humble and obscure, who had not come to America primarily to preach the Gospel. They made their living by trades and professions. But the times demanded their preaching. The author of these lectures is certain that if John Wesley had never sent his official missionaries to America, Methodism would have been established in this country. Dr. Sweet's appraisal of the work of Wesley's missionaries, which he sent to America, is very fair and accurate. He thinks that Asbury's chief importance in the early years of the movement was in setting an example of a tireless itineracy at the very beginning of his American ministry. The author shows that by the end of the Revolution the native preachers in America were capable of carrying forward the work of Methodism. The fifth lecture contains an excellent summary of the beginning of the Methodist Church of today as it was born in the Christmas Conference of 1784. The general religious situation of the New Republic is pictured in the concluding lecture.

The book is well documented and contains an excellent bibliography for the study of the early period of Methodism in America. The reading of these lectures will stir the enthusiasm of Christians toward a greater appreciation of the work of the Fathers of American Methodism. W. L. L.

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Christian Missions

Men and Women of Far Horizons, compiled and edited by Jesse R. Wilson. Friendship Press. 214 pages. \$1.00.

Here is an interesting missionary book. So interesting, indeed, that this reviewer found himself reluctant to lay it down when more pressing duty called. It is made up of fifty-eight short sketches of actual experience on the missionary field. And this gives it its value. Most of us are familiar with the argumentative reasons for missions. This book gives us snap shots of the missionaries at work. It is an interesting and alluring panorama of every phase of the work on mission fields. The person who reads this book will surely be convinced that something of the pristine energy and fervor of the early church is still existent in the church of today. The presentation of

such material as this to our people will help to dispel from their minds the traditional picture of the missionary.

The book is arranged in seven sections, each one dealing with some particular phase of missionary work. They are as follows: "Beside Beds of Pain," "In Classroom and Laboratory," "New Life In Rural Communities," "Pioneering Is Not Over," "Women and Children," "Stories That Must Be Retold," and "For the Joy of the Task."

The Indian as Peacemaker, by Mabel Powers (Yehsennohwehs). Fleming H. Revell Company. 223 pages. \$2.00.

The history of peace usually involves the bewildered reader in the complications of European politics and diplomacy, and it is, therefore, a delight and a surprise to note the various ways in which our tribes of Indians sought for and arranged peace. This aspect of the his-

tory of peace has been hitherto almost entirely neglected, and the book comes opportunely, for many churches are now studying the Indian and "rethinking missions." It is captivatingly written, and contains very interesting matter throughout. The illustrations, especially the peace and wampum belts, add much.

When we read about the Indians we are forced to realize that part of our colonial history is black with outrages against the peaceful and friendly red men. The author has many stories and tales which amply testify to the spirit of the Indians. In addition to these stories there are historical data and many facts about the conditions of colonial and pre-colonial times, together with a description of the ways in which peace was arranged—e.g., the use of the sacred peace pipe.

It is safe to say that this book will serve as the source of many excellent illustrations and stories for religious workers, and will give us all a greater understanding of the ways of the Indians and how much in the history of the races lies behind the more famous negotiations for peace among the great nations of the world. **R. K. M.**

Our Korean Friends, by Frederick S. Miller. Fleming H. Revell Company. 191 pages. \$2.00.

The author is a missionary of the Presbyterian Board of Foreign Missions in Korea since 1892. His book is very aptly named as he tells of incidents in the lives of Korean Christians. The book is not cluttered with statistics and other uninteresting materials. The stories are told in a conversational way. As the gentle breezes blow the fragrance of the flowers across the fields, so this book wafts refreshing fragments of Christian Korea across the ocean to America. It simply overflows with the common everyday life, so interesting to the average reader. Mr. Miller sees what the ordinary observer missed, and he does this even though living in Korea for more than a generation.

He makes his Korean friends live and move again in the pages of his book. After reading *Our Korean Friends*, they will be your friends, too.

P. L. F.

Making the World Christian, by P. E. Burroughs, Arthur J. Brown and John D. Freeman. Broadman Press. 355 pages. \$75.

This volume is three books in one. Part one, "How to Win to Christ" is a study on personal evangelism. The reviewer feels that it is a bit mechanical, but that it has much of real value. Part two, "The Grace of Giving," has to do with giving from the point of view of the tither. Again the treatment seems over mechanical. Part three, "Into All the World" has to do with the missionary aspect of the church and church school, and is probably the most helpful of the three parts of the book.

J. E. R.

The Bottom Rail, by Laurence C. Jones. Fleming H. Revell Company. 96 pages. \$1.00.

This little volume of ninety-six pages presents the life of the Negro in the lowlands of Mississippi. The author is the founder and principal of Piney Woods Country Life School in Mississippi. This school has been in existence around a quarter of a century.

Reading the book is like looking through a window at the progress of a great race. Here are found revelations of economic practices in the cotton areas; social hatreds and fraternal overtures; the psychology of racial relationships; an appreciation for generous support of the school; a survey of sixteen agencies working for Negro betterment; a fine tribute to Abraham Lincoln; the cotton farmer's philosophy on government crop regulation; and a fourfold summary of factors for better understanding of Negro and white relationships.

P. L. F.

Preachers and Preaching

The Face of God, by G. Stanley Russell. Harper and Brothers. 114 pages. \$1.00.

With Honor, by Charles H. Heimsath. Harper and Brothers. 111 pages. \$1.00.

These are among the latest publications of Harper's Monthly Pulpit series and fulfill the purpose of the publishers in giving a larger hearing to the most vital modern preaching.

Dr. Russell was born in England of Scottish parentage, was educated at the University of Aberdeen, served three pastorates in England, including fourteen years at the historic Clapham Congregational Church, London, and since 1929 has been minister of the Deer Park United Church, Toronto. Dr. Heimsath is a Texan, educated at his State university and the Yale Divinity School, and, before coming to the First Baptist Church of Evanston four years ago, served the First Baptist Church of Bridgeport. He holds a high place among the younger leaders of his denomination.

The two volumes of sermons form an interesting contrast in British and American preaching. The main difference is that the one is timeless and the other timely in its emphasis. Dr. Russell is the older man, richer in experience

Live Coals, by Hugh Redwood. Fleming H. Revell Company. 127 pages. \$1.00.

One half of this volume is comprised of page length "Lay Sermons and Parables," the other half consists of sentence sermons. Both originally appeared in the News Chronicle, and are published in book form by popular demand. The author has selected unique and unusual texts for his sermons, and his comments are compound, comprehensive and beautiful. Hugh Redwood has an art of saying things in a gripping and fascinating manner. His sermons are a storehouse of thoughts. Even the driest homiletic well will be primed by the thought of these pages. A high spiritual tone prevails through the book. One would sense, had the author not mentioned it, that "never has choice been made or exposition attempted without prayer for guidance and blessing."

A. L. M.

The College of the Apostles, by James I. Vance. Fleming H. Revell Company. 160 pages. \$1.00.

It is a great compliment to an author and a splendid testimonial to the usefulness of a book to have it re-issued in a new edition thirty-nine years after its original publication. This is just what happened in this instance. *The College of the Apostles* was first issued in 1896.

Dr. Vance discusses the apostles in pairs, according to the grouping suggested in the lists in the gospels, e.g. Peter and Andrew, James and John, etc. He feels that they were sent forth thus because they balanced and supplemented each other. Peter, the extremist, was held in check by Andrew, the conservative. Many readers, old and new, will find these exquisite chapters on human nature as expressed in these men chosen by Jesus, suggestive and inspiring.

W. R. C.

Gather Up the Fragments, by Rev. C. F. Mitchell. Parthenon Press. 251 pages. \$1.50.

This is a book of twenty-two sermons anyone of which is worth the price of the book. Included in the list are such subjects as Love, The Church, Missionary, Official Board, Father's Day, Mother, Communion, Christ, Prayer, Stewardship, Peacemakers, Thanksgiving Christmas, and the sermon from which the book gets its title. The sermons are evangelical, scriptural, practical and intensely commonplace. Clergy and laity will profit by reading them. Dr. Mitchell writes out of long years of experience in the Christian ministry. Back of these years is the environment of a parsonage, for he is the son of a clergyman.

The book covers a wide range of preaching well chosen from a whole years pulpit work. Anyone enjoying sermons will find uplift and stimulation for devotional moment out of this volume.

P. L. F.

Doran's Ministers Manual for 1936, (Volume 11) Edited by G. B. F. Hallock. Harper & Brothers. 638 pages. \$2.00.

The Minister's Annual, (Volume 8) Edited by Joseph M. Ramsey. Fleming H. Revell Company. 576 pages. \$2.00.

Year after year these practical helps for preachers, possibly urged by the pricks of competition, add new departments to serve their readers. The distinguished publisher, Mr. George H. Doran, was the first man to conceive of a book of this type. As his editor it was the task of this reviewer to put in shape and market the first edition. We thought then that it was a pretty comprehensive book. But I am sure that none of us conceived of the possibilities now available in these two volumes.

In *Doran's Ministers Manual* there are sermons, youth sermons, discussion of the Sunday school lessons, Mid-week service discussions, Christian Endeavor topics, poems, illustrations, book recommendations, denominational data and statistics and, a newly added feature, a plan for helping one to organize his own preaching and teaching program.

The Minister's Annual lacks the variety of the book described above. It claims the advantage in the fact that it offers original sermon material contributed for this particular book by many authors. It is a good talking point. In the final analysis the test will probably not be either the number of departments or the originality of the material but rather the helpfulness of the book and the quality of the material it contains. This test, the reviewer must leave to the reader.

W. H. L.

The Mystery of the Apostles, by Edwin Richardson Frost. Zondervan Publishing House. 126 pages. \$1.00.

The title invites attention. Dr. Frost writes in a splendid style that holds the (Turn to page 255)

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Who Wrote Sermon X?

HERE is the announcement of the correct titles and the awards in the Sermon Identification Contest.

It was a difficult way for those who set out to locate the eight sermons which appeared in the contest. But one contestant, Robert M. Tignor, Elkins Park, Pennsylvania, was able to identify each sermon used. Fifteen dollars worth of books published by Charles Scribners Sons have been sent him.

Other successful contestants for the book awards are William J. Ducker, Elloree, South Carolina; Milton B. Crist, Leonardtown, Maryland; and W. M. Erhard, Clarksburg, West Virginia. Two of these will receive a fifteen dollar collection of books such as they may select from Cokesbury Press and Fleming H. Revell Company. The third will receive a one year subscription to "Harper's Monthly Pulpit." Each of these men had seven out of the eight sermon entries identified.

In addition, one year subscriptions have been awarded to the following contestants:

John Hurst, Manotick, Ontario, Canada
Linden R. Wilson, Greenfield, Ohio
D. H. Reber, Chicago, Illinois.

The essays of the four highest contestants on the subject, "Why I Read Sermons," follow herewith.

I AM AT HOME WITH SERMONS

A sailor on shore leave took his girl for a ride in a rowboat. When asked why he had chosen that form of entertainment, since he was recovering from a sea voyage, he answered, "I couldn't help it because on the water I am at home." Why do I read sermons? Because, like the sailor, I am at home with them and cannot help reading them.

A father sent his son a book of sermons with these words on the first page, "To let you know what some of your brother ministers are preaching." I want to keep up with the topics and methods of our present day preachers. The timeless element in our preaching must be couched in the style of our day.

I read sermons to develop my style. Dean Brown of Yale attributed his success to a knowledge of the Bible and Shakespeare. To capture some of Dean Brown is to add power to preaching. I read Charles Jefferson for his clear, beautiful, imaginative way of putting his ideas. I read Fosdick because he

gives force and conviction to a man. The life work in sermons of each of these men makes tools for us to use in chiseling out terse, forceful messages.

Sermons form a part of my devotional reading. I like to read, along with Thomas à Kempis, some of Morgan, Chappell or Norwood. Most of us preachers cannot get away to a devotional service where we may hear these men with the ear and see them with the eye. So we buy their sermons and read them devotionally in the quietness of our studies.

I can no more help reading sermons than I can help eating or breathing if I am to continue to grow as a capable minister in this difficult and challenging era.

—Robert M. Tignor.

THERE ARE REAL VALUES

I began my ministry with a very definite aversion for sermon reading, largely because I felt the practice made plagiarism easy and well-nigh inevitable for the beginner. My abhorrence for plagiarism has not ceased, but I have found real values in sermon reading which more than off-set any temptation to plagiarize. Hence, after but a few years I became a regular sermon reader.

Like the man who sits in the pew, I too, need preaching. But the opportunity to sit in a pew and hear another preach is seldom mine. Neither can I often avail myself of the splendid radio ministry of today. But when I sit to read a sermon in the quiet of my study it is as if I took my place in the pew once more. Hence, sermon reading has proven a worthy and necessary substitute for sermon hearing.

The Correct Titles

	Author	Volume	Publisher
Sermon X	Chappel, "Sermons on the Lord's Prayer".....		Cokesbury
Sermon X-1	Shaw, "Life at Its Best".....		Harper
Sermon X-2	Shannon, "Christ Eternal".....		Revell
Sermon X-3	Norwood, "The Hiding God".....		Scribner
Sermon X-4	Bruner, "Toward the Sunrising".....		Cokesbury
Sermon X-5	Shoemaker, "The Gospel According to You".....		Revell
Sermon X-6	Fosdick, "The Secret of Victorious Living".....		Harper
Sermon X-7	Gossip, "The Hero in Thy Soul".....		Scribner

Then, sermon reading acquaints me with the pulpit work of the world's ablest English-speaking preachers. That knowledge is both interesting and helpful. Moreover, since men preach to the needs of the times, by reading their sermons I get a deeper insight into spiritual conditions in widely separated areas.

Again, sermon reading for me means fellowship with the masters of our craft. Apart from any occasional and acknowledged use of illustrative material occurring in their sermons, the fellowship itself, mediated through the printed page, cannot but help me improve the literary standard of my pulpit work.

Then again, sermon volumes carefully read make a worthwhile addition to my working library. I have found them a kind of modern, usable, homiletic commentary. Not alone the sermon texts themselves, but quite as often the illustrative use of familiar scripture or the telling paraphrase of an obscure verse will suggest new possibilities for their sermonic use.

—Wm. J. Ducker.

BECAUSE I AM A PREACHER

My task in life is of such a nature that only on rare occasions am I afforded the privilege of listening to a sermon. Therefore it is essential to my spiritual life, if I am to grow and develop Godward, that I read the sermons of great men. As a man I need the encouragement of my lagging faith, the deepening of my insight into the word of God, that the average man can secure by his attendance at the means of public worship. Just because I am a preacher, and must need stand behind

(Turn to page 257)

Additional Book Reviews

interest. He has made a critical study of his subjects and from a technical viewpoint has made a real contribution to the lives of the Apostles. The preacher will be enticed by the exegetical value of these studies. They are suggestive and illuminating. A chapter is devoted to each Apostle in the order given in the New Testament. The various etymologies of names proves a very helpful part of the volume. Such studies intrigue one to further study.

P. L. F.

Climaxes of Eloquence. Compiled and Edited by Leewin B. Williams. Leewin B. Williams & Son. 316 pages. \$2.00.

There is much valuable material in this book. The compiler has considerable experience in this sort of thing. His introductory chapter with the points he makes on public address are well worthwhile. His chapter is followed by one by the Hon. Charles Curtis who writes on campaign speakers and oratory. Next is a chapter by the Hon. Arthur Capper on the power of oratory. A fourth chapter deals with "winning orations, their preparation and delivery." Then come the selected illustrations. There are 426 of these ranging from the ridiculous to the sublime, all carefully chosen to give a climax to the address. They are arranged alphabetically for easy access.

The book should have a place in the library of ministers and all other public speakers.

W. H. L.

How to Get a Church. Lake Erie Press. (2130 Belle Avenue, Lakewood, Ohio.) 25c in silver.

This is a mimeographed publication of approximately 3,000 words. The writer has taken the experiences of many ministers and brought them together in an orderly essay to help ministers who seek efficiency in candidating. The better ethics of the profession have all been observed in this paper and some very worthwhile suggestions made. If you wish to know how to get information of vacancies, then how to get an introduction and the type of sermon which make the best appeal in candidating it will pay you to get this paper.

Religious Education

The Old Testament, The Story and Religious Message, by Warren Nelson Nevius. The Westminster Press. 236 pages. \$1.10.

The author of this new test book is Professor of Ethics and English Bible in Wilson College, Pennsylvania. The book itself is intended as a textbook in the standard leadership training curriculum.

On the whole it seems to the reviewer the best book in this field for church school teachers that he has ever read. It presents the historical development of the Old Testament. The different spiritual levels in the Old Testament are recognized, but the author does not scare his conservative readers by throwing great chunks of higher criticism at them on the threshold.

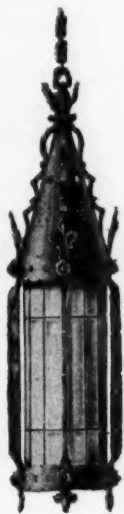
In speaking of the value of the Old Testament, he quotes approvingly, George A. Smith, "What was indispensable to the Redeemer must always be indispensable to the redeemed."

The following quotations will give an idea of the temper of the book: "The Old Testament is the record of a pro-

(Turn to page 258)

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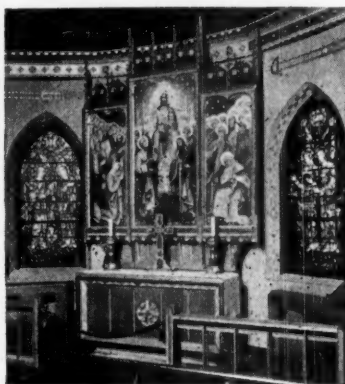
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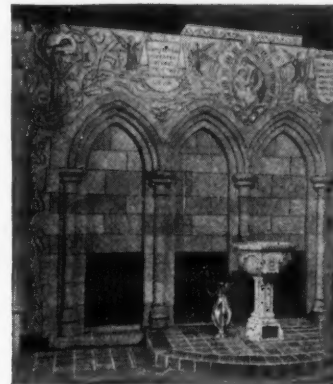
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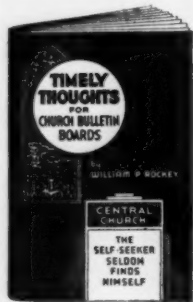
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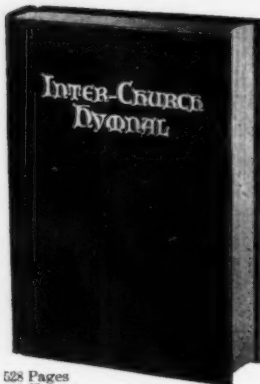
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Two Junior Sermons

By Joseph M. Garrison*

TAKING THE BUMPS

A FISHERMAN often runs into snags if he is fisherman enough to use a motor boat. When the propeller of the motor gets hung on a snag there is a chance that one of the blades of the propeller will be damaged or broken off. This will lessen the speed and efficiency of the motor boat, and cause the fisherman much worry. In recent times a motor has been designed which is said to be snag proof. Real fishermen say that its a fisherman's dream come true. The new motor has many attractive features. It is light enough to be easily handled. It uses very little fuel. The steerage handle is made of rubber so that you do not feel the vibrations of the motor even at high speed. But the most attractive feature of the motor is that it is designed to take the bumps. The motor is so mounted that when it hits a snag it swings in such a way that the propeller blades will not be damaged.

It matters not where we travel, we find bumps. Those who are familiar with ocean travel tell us about bumps on the water. Those familiar with air travel tell us of bumps in the air. Most of us have traveled the highways enough to know that there are bumps on the land.

It would be unfair for any one to tell boys and girls that there are no bumps in life. There are many bumps, and some of them may go pretty hard for us. But it would also be unfair if we did not try to find something that will help us take these bumps with the least possible damage. Some people are confused to the extent that they think being a church member or a Christian guarantees a life without bumps. Let us not anticipate that this will be the case. Christianity equips us with a spirit and a purpose which enables us to meet life's bumps and overcome them. When we learn to live in the spirit of the Twenty-third Psalm or the Sermon on the Mount we are equipped with the best available means for taking the bumps in life.

OIL SPOTS

Sometimes oil spots tell strange stories. We read in the daily papers of an airplane lost at sea. Searchers go out to try to rescue those lost. Frequently they return and report that they found only

an oil spot on the water where the airplane went down, and the people were lost. When you ride the highways you will sometimes notice black spots of oil on the pavement at frequent intervals. If you will make a little test you will discover that a rough place in the pavement always jars the car you are in just before you reach the dark oil spot. A little practice and you can soon predict whether the pavement you are riding over is filled with rough spots. Soon you can predict just how much your car will bump as you approach these oil spots. What really happens is that cars usually have some surplus grease and oil about them. When the car hits the rough place, the grease and oil are thrown onto the pavement. While one car may leave only a small amount of oil, with much travel over the road, the oil spot becomes darker and larger, in proportion to the age and roughness of the highway.

Wherever we go as boys and girls, we always leave some mark behind us. We lose a little bit of ourselves. Whenever two people meet, neither of them are ever the same again. Jesus reminds us that since this is true it is always well to have a little surplus of "love for one another" about us, for in doing this, in crossing rough places, we will leave behind a mark that will make life happier and more meaningful for every one. "Let your light so shine that men may see your good works."

SING A SONG OF WHISKEY

Sing a song of whiskey,
A pocket without pence;
A purse that's always empty,
A head that has no sense.

Four-and-twenty jail birds
Under lock and key,
Curse the drink that cost them
The birthright of the free.

When their cells are opened,
Drinking more and more;
A drunkard's life behind them,
A drunkard's life before.

The Brewer in his countinghouse
Is counting out his money;
The Bar-man in his parlor
Is eating others' honey.

While starving little children,
And women lean and poor,
In rags and broken hearted,
Beg from door to door.

Sing a song of whiskey—
Sound it all the time;
The horrid song of whiskey—
Sorrow, sin and crime.

—Everybody's.

*Minister, First Presbyterian Church, Columbia, Missouri.

Sermon X

(From page 254)

the sacred desk, and not be numbered among those who sit in the pew, is no sign that I do not need the inspiration and instruction which is to be received from a really good sermon. In fact the very nature of my calling makes my need the greater. I read sermons, first of all, because I am a man.

However, I am not only a man, I am also a preacher. And that is the second reason for the reading of sermons. Sermons are the tools with which I work. Did you ever see a carpenter pass a window containing saws, hammers and other tools of his trade, without stopping to admire, or go in to buy some gadget that would enable him to do a better job on the morrow? Do you do business with a mechanic who does not possess the proper tools with which to repair your car? Of course not. Well, I am as much interested in sermons as any mechanic was ever interested in his tools. And for the same reason. They will help me do a better job. If the other fellow has discovered a better way of doing the same thing I am doing I want to know about it. I have no more right to work with a dull, out-of-date sermon, and I can do no better job, than a carpenter has to work with old-time tools, similar to those Noah used to build the ark. Yes, I read sermons. First because I am a man, and second, because I am a preacher. —Milton B. Crist.

TO ACQUIRE ORIGINALITY

Paradoxically, I read sermons to improve my own faculty of origination. A preacher may read a sermon and remember its structure, ideas, and expressions. He may, intentionally or unintentionally, incorporate some or all of these into his own discourse. But when he reads many sermons, he may forget the details of every one of them. This broad reading, however, will leave upon his sub-conscious mind a wealth of impressions, which stimulate his imagination and enrich his soul. These impressions may be compared to a fertile soil, out of which grows his own original, living message. In the reading of many sermons only the strongest and most worthy impressions survive. The preacher's own sermons will tend to take on the power and grace of these surviving impressions.

I read many sermons to improve my sermonic diction. There is such a thing as specific sermonic diction. Although general reading, both religious and secular, is indispensable for the preacher, nothing can take the place of the study of good printed sermons for the development of an elegant pulpit diction. The range of reading ought to be broad. If I devote myself to the exclusive study of any one great sermon stylist, I shall

reflect his peculiarities in my own speech.

I read many sermons, because I believe that the most progressive religious thinking is to be found in published sermons. The best of the printed sermons state accurately the vital problems of the day. Unlike much verbal preaching, they tend to follow fact rather than fancy, exactness rather than exaggeration. Two men have passed favorably upon their merit, the preacher and the editor. So I dare not miss being up-to-date. I need both the information and the inspiration which the best recently published books of sermons may bring to me.

—Wm. M. Erhard.

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There's a church that is brown in the vale.
But the church in the red, my dear brethren,
Is the subject of my little tale.

I know there's the rent and the groceries
And the balance you use to raise Ned.
But—Come! Raise your pledge to the budget
For who wants a church in the red?

Our forefathers built it so bravely.
You can't do it staying in bed.
Moral—"Stir up the gift that is in you"
Then we won't have a church in the red.

Oh Pay-up, Pay-up, Pay-up your pledge
to the church-house
I hope nothing more need be said.
Let each of us budge for the budget
And we'll not have our church in the red.

This stirring parody was written by John D. Clinton, pastor of the Methodist Episcopal Church, Fayette, Iowa.

There is much today that reminds us of the bleating of the sheep rather than the voice of the Shepherd.—S. Parkes Cadman.

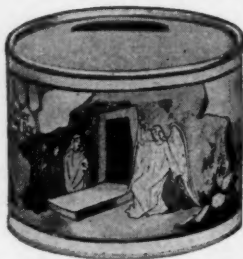
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Reviews (from 255)

gressive revelation in that it is necessarily accommodated to the conditions of those to whom it was made," "Although we must read the Old Testament with its revelation of God and of His will for men and in the clearer light Jesus has thrown on it, its permanent validity can never be shaken."

Ministers as well as Sunday school teachers who wish to get the swing of the Old Testament will find this book a valuable addition to their library.

J. E. R.

How to Teach in the Church School, by Paul H. Vieth. The Westminster Press. 173 pages. \$75.

Dr. Vieth of Yale has given us, in this volume, one of the best books in existence for the inexperienced teacher. He has succeeded in using plain English with short sentences and familiar words. The jargon of religious education in almost entirely absent.

The chapter titles suggest the simplicity of the book. "Why we Teach," "Method in Teaching," "Holding the Interest," "How to Ask Questions," "The Use of Stories," "Teaching and Worship," "The Use of Handwork" are a few of the twenty chapter titles.

This book should have a place in the library of every church school.

J. E. R.

The Bible and the Bible School, by J. B. Weatherspoon and G. S. Dobbins. Sunday School Board, Southern Baptist Convention. 280 pages. \$75.

This is really two books in one. The first part, by Professor Weatherspoon, sketches very briefly the origin of the Bible and tells the story of how it came

to us. It is intended to introduce the Sunday school teacher to the book which will furnish him his source material.

Part two, by Professor Dobbins, has to do with the Sunday school organization and administration, and with the qualifications and work of the Sunday school teacher. Rather full biographies carry the thought of the reader to the entire field of Christian Education.

J. E. R.

Improving Our Leadership, by Paul Keyser. The United Lutheran Publication House. 144 pages. \$40.

This is a volume in the new set of leadership training books which is being brought out by the United Lutheran Church in America. It is a book on how a teacher can improve himself as a teacher. It is a book on the principles of teaching. It especially stresses the Christian leader as a disciple of Christ. The emphasis throughout is sane and helpful.

J. E. R.

Human Nature, by Mabel Elsie Locker and Paul J. Hoh. The United Lutheran Publication House. 144 pages. \$40.

Human Nature is a study of pupil psychology. It is intended to help the teachers to get better acquainted with their students. These chapters, taken at random from the table of contents, will show the wholesome and untechnical approach of the book: "We are Born," "We Grow," "We Feel," "We Think," "We Act," "We Learn." While this is a volume in the Lutheran Training Course, it can be read with profit by teachers of all denominations.

J. E. R.

War

Halt! Cry the Dead, arranged and edited by Fredrick A. Barber. Association Press. 160 pages. \$1.50.

Can Christians Preserve Peace?, by Percy Frank Asher. Chapman & Grimes. 94 pages. \$1.00.

It surely would take a "blind optimist" to say that all's well with the world. With more money being spent for armaments than ever before, with the spirit of nationalism and militarism rampant, and with rumors that we are drifting into another world war persistently circulating, there is cause for grave concern on the part of those who are followers of the Prince of Peace. However, the picture is not wholly dark. Never before has there been such a volume of peace sentiment abroad in the world. Never before have there been so many people who have utterly renounced war. Never before have there been so many who are convinced that war can be eliminated and are working to that end. And never before have there been such resources of materials to carry on the work.

Halt! Cry the Dead is an invaluable addition to these resources. The editor calls it "A Pictorial Primer on War and Some Ways of Working for Peace." It is made up of cartoons, drawings, charts, tables of statistics, speeches, and extracts from speeches, from workers all over the world. The collection of this material occupied nearly three years' time. The toiler for peace who has this book on his shelf has an almost inexhaustible fund of pertinent fact and argument at his finger tips. The following chapter headings will give some idea of the range covered but will not do justice to the wealth of material included: The Human Cost of the War, Children and War, The Money Cost of the World War, Who Pays for War?, The Next War, Our Increasing Armament Burdens, Do Armaments Lead to Wars?, The Arms and Munitions Traffic, What Can We Do About It?

Can Christians Preserve Peace? deals with the responsibility of Christians for putting an end to war. He believes that they can do this by "destroying the war psychosis, and by frustrating the war plans of the militarists." He first surveys and analyzes the present menaces to world peace. Then follows a discussion of the organizations striving for peace. Three chapters are then devoted to the possible methods of propagating the ideal of permanent peace. Practical suggestions are given for carrying on such work in schools and colleges, in the press and movies, and in the churches. The last chapter is a ringing challenge to the church: "Preserve the Peace or Perish!" Christians must (1) insist on universal disarmament; (2) destroy distrust of other nations; (3) seek to arrest the present scourge of arrogant nationalism; and (4) insist that their nation be honest with other nations.

At the close of each chapter, under "Present Policy," suggestions are made as to how the information of the chapter may be put to practical use. These two books are highly recommended to all workers for world peace. C. R. B.

To make society Christian, means creation of values, not acquiring of things.

Worship and Stewardship

By John McNab*

A RECENT editorial in *Life and Work*, the monthly magazine of The Church of Scotland, declared that one thing had been clearly impressed upon their leaders during the year 1934, namely, that it is more important to have religion than to give money. The Moderator of the Scottish Church asked the members in the early part of that year to contribute a million three-penny bits to clear up the deficit. They tumbled in from Highlands and Lowlands until everyone exclaimed, "This is the end of all deficits." But by the close of the calendar year, the financial situation in that church was worse than ever.

What was wrong? In a period of emotional stress and strain the small coins poured in. But there was not the well of spiritual fervor in their hearts to continue their gifts to God without the constant "dunning" which has become so characteristic of our congregational finances today.

Since the dawn of history, worship and stewardship have been inseparably connected. From time immemorial man has made offerings unto his God. In the period when men lived a nomadic life and obtained their food by hunting, certain choice parts of every animal were laid upon the altar. As life became more settled and agricultural pursuits were followed, the first fruits of the grain and the first of all male animals were counted holy unto the Lord.

The earliest Jewish monuments and the Scriptures of the Old Testament have incontrovertible evidence that the Jewish people were required to give their offerings systematically and proportionately. One-tenth of their possessions was given to the Temple, but over and above that tithe there were special offerings as tokens of thanksgiving constantly presented by the worshipers.

Money and service have now become the mediums of stewardship, and our gifts to God are made as His partners in the great religious movements of the Kingdom. We owe a proportion of our life and our possessions to our Heavenly Father, and as the prophet Malachi so searchingly asks, "Will a man rob God?"

God the Source

The source of all our gifts, both material and spiritual, is God. There are certain things in life that are termed

elemental. Economists claim that everything takes its value from the land and its products. God is not only the Creator, but the omnipotent and compassionate Father who maketh everything beautiful in its season. Every spike of luscious grass, the beauty and the fragrance of the flowers, the glory of the blossom and the fruit of the trees come from him who giveth every perfect gift.

The cattle in field and forest, the precious ores buried in unfathomable depths of earth, the wealth of river, lake and ocean, the silver and the gold are God's. In our complex civilization, which removes us so far from the source of production, we are prone to forget that the food we eat and the clothes we wear, all come to us from the Father.

Our great indebtedness to God lies not in the wealth of material things with which He hath endowed us, but in that spiritual inheritance vouchsafed to us through Jesus Christ. From the beginning of time, our salvation was in the heart of God. He planned our redemption through The Mediator. Opportunity after opportunity of acceptance He hath hurled upon us. In all our wanderings He hath pursued us with a love that was from all eternity and that will not let us go.

All that there is of nobility in any one of us, our chivalry of character, our loftiness of thought and deed, the enthronement of righteousness in our lives, are all from above. They belong to Him who came unto us and thrust upon us His salvation. He is constantly delivering us from death.

In an English fishing village, a fisherman's son used to play on the sands morning by morning, sailing a boat that he had fashioned with his own hands. One stormy day, with high winds and a sea of breakers, he lost his treasured vessel. He often walked along the shore but looked for it in vain. One day his



"Not what we give but
what we share,
For the gift without the
giver is bare."

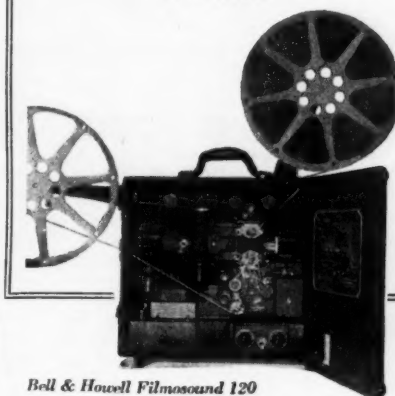
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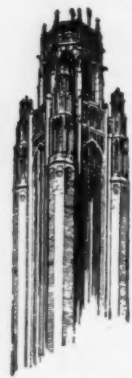
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father took him to a neighboring village and in the window of a little store he saw his own boat, all freshly painted. Rushing in he asked the storekeeper for the boat that he had made, but the storekeeper said if he wished to possess it again he must buy it back. The lad paid over the money and as he carried away the boat exclaimed, "I made you and now I have bought you. You are mine twice over."

Our Eternal Father, strong to save, is saying to every one, "I created you and I also have redeemed you. You are mine twice, nay many times mine. Ye are not your own, ye are bought with a price."

Man is His Steward

God is the source of all things but in his infinite mercy He hath made us the stewards of His riches. We are the trustees of God's inexhaustible resources. This trusteeship requires the exercise of faith and courage and Christian vision. It cannot be slovenly or carelessly or niggardly handled. Our trusteeship will either make us or break us. We will either become Knights of the Great Heart and Open Hand or we will become selfish and self-centered. The grace of giving is our Lord's antidote for human selfishness. Let us realize that we are His treasurers and that all our possessions are to be administered on His account. To God be the glory!

During the closing years of the earthly life of Haydn, there was a remarkable rendition of his great work, "The Creation" in the Music Hall, Vienna. Celebrated soloists, a well-trained chorus and a magnificent orchestra combined to make it a great success. Haydn was brought to the performance in a wheelchair. Chorus and orchestra rose to such power in the passage, "And there was light," that the audience rose spontaneously to their feet. The old man struggled up to accept this wonderful tribute. Lifting his hand for silence and pointing upwards he said, "No, no, not from me but from thence comes all"; and the audience caught from the old man's words the spirit of gratitude towards God.

This spirit of gratitude, which is fostered by a life in harmony with the mind of God, is unfortunately absent from the hearts of many Christians in our day. One-third of the membership in our congregations is all that gives regularly to church funds. And even this third is not giving sacrificially. Prior to his illness, Premier Bennett delivered an address at Queen's University on "The Paradoxes of Life." He pointed out that many have been so selfish in their stewardship that we have the spectacle in our Dominion of elevators bursting with grain, yet hundreds of thousands crying for bread. In our Christian churches we have as note-

worthy a paradox. Great wealth is in the possession of Christians. Yet there are millions in the world hungry for the Gospel. We are confronted with the tragedy of a defeated, bleeding, and dying world and a generation of Christians rich beyond all comparisons. This constitutes a crisis unparalleled in all the Christian centuries.

The late Dr. Denney once said, "Some people say that they do not believe in Foreign Missions. I say, some people have no right to believe in Foreign Missions." Why so? Because they are not in possession of a religion that is worth exporting. Our chief difficulty in this generation seems to be the want of an exportable religion.

The Stewardship of Life

The stewardship that is fundamental to worship is the stewardship of life. A business man in Detroit was constantly pestered by another business man to decide for Christ. His friend was persistent. After several strong personal appeals he almost ordered his Evangelical friend out of his office. Then he began to think seriously about religion. He finally came face-to-face with Jesus and found peace.

He went to tell the man who had challenged him. "I have decided to give my heart to God and join the church."

"What church are you going to join?" he was asked.

"I am going to join the church where Dr. Rice preaches."

His friend protested, "I wouldn't join that church. If you do, they will soak you."

The business man was stirred by this second challenge and went straight to ask Dr. Rice. He told the whole story—Dr. Rice rose and replied with great emphasis.

"Yes, sir, he is right! If you join this church we will soak you. If you do not want to be soaked, do not join this church. And may God have mercy on the cheap gate you seek to enter."

He looked straight into the pastor's eyes and said, "Give me a card for admission."

This new Christian joined the church on the challenge of its cost. He would have shrunk from joining any church that would wear the name of Christ and try to wear it cheaply. From the outset of his new life he consecrated his all to God.

Roger Babson, the eminent statistician, has often prophesied to business men. "The next great revival will be the revival of stewardship." More than once I have quoted Babson's statement with approval. Now, I feel that it is all wrong. The first, next, and necessary revival must be the consecration of the individual. Our lives must become sacrificial, fully surrendered, and Calvary-conquered.

PRAYER FOR THE RE-DEDICATION OF A PARSONAGE

Almighty God, our Father, we thank thee for thy benediction upon the home, that from the very beginning thou hast smiled with approval and blessing upon hearts wedded in love, and upon homes founded on comradeship and faith.

We pray, our Father God, thy blessing on this house that shelters these, thy servants, whom we love. This very building is sacred, for in the past it has been the dwelling place of other friends of ours, whose lives enriched our own. And so in memory of old friends, and in celebration of new friends, we re-dedicate this house, with the fervent prayer that this house may become a home.

May this home, O God, be an ally of the church, and an example to the community. May it be a refuge for souls in distress. When buffeted and hurt by life, may they come here, and finding hearts in which love dwells, find also sympathy and understanding, counsel and help, inspiration and courage, and the cure of souls.

May children come here to laugh and play; may youth come here to learn God's way of life; may young men and women come here to say their marriage vows; may middle-age come here for strength to do the day's task; and may age come here to reaffirm a cherished faith.

And now, O God, we re-dedicate this house and home. May thy greatest blessing be upon us and our homes, and all homes. And when Life's good day is done, bring us all to our Father's house, or Heavenly Home, in peace. Amen.

—O. C. Henderson,
Flint, Michigan.

THAT SECOND MILE

Do they compel thee to go a mile?
Go gladly for them twain,
Through sunlight they mark the path,
Go thou also through the rain.

If duty galls on life's dread way,
Let love anoint the sore,
When every step exacts thy strength
Good cheer will yield thee more.

The joys of life flow not by stint
From out a heart's complaint—
But radiant, powerful is that life
That knows no mean restraint.

If then, the first mile bitter seems
Because you trudge alone,
Rest will be yours full many a mile,
If out of self you've grown.

We know 'tis true, He told us so,
Who on the mountain spoke,
'Tis He, our Lord who condescends
And walks with common folk.
—Silas P. Perry.

Citizens of the Empire State may well bow their heads in shame over the action of its legislature in its failure to bring the child labor amendment to a vote. Again it has died in committee. In this case we have the curious spectacle of Al Smith, who so long and gallantly fought against child labor, arrayed on the reactionary side. Foes of child labor will fight on, for they know that this evil can only be uprooted by legislation national in its scope. To expect states dominated by interests fattening upon the labor of children to abolish child labor is pure gullibility.—*The Presbyterian Tribune.*

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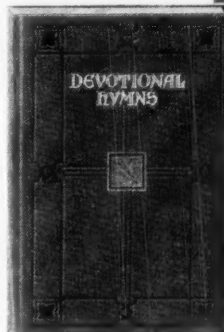
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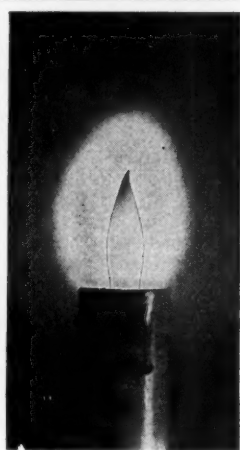
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Our Father who art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation but deliver us from evil. For Thine is the Kingdom, the power and the glory, forever. Amen.

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Acceptance by the Elders.

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(To be read from the Bible lecturn)

Minister's Prayer of Penitence.

(To be said kneeling at the Prayer-desk)

Our Father in Heaven we come to Thee this day because we are sinful and wayward creatures and we need Thy redeeming grace. In humility and shame we confess that we have betrayed Thy love unto us. We have

violated Thine eternal laws; we have been indifferent to the welfare of Thy church; we have dishonored our bodies; we have been profane, Godless and arrogant; we have hated when we should have been merciful; we have jeered when we should have cheered; we have doubted when we should have trusted; we have done those things we ought not to have done, and left undone those things we ought to have done and there is no health in us. All we like sheep have gone astray, we have turned everyone to his own way and the Lord hath laid on Him the iniquity of us all. O Lord by Thy mercy be merciful to me a sinner. In the redemptive love of a thorn crowned Christ redeem us from our sin. By the purity of His faith cleanse us from all unrighteousness. Amen.

Choral Hymn, "Beneath the Cross of Jesus"

Prelate's Second Lesson, Matthew 26: 36-49, "Gethsemane"

Minister's Prayer of Dedication and Devotion.

Our Father who art in Heaven, hallowed be Thy name: Thy Kingdom come, Thy will be done on earth as it is in Heaven. O God, we pray for strength and grace to fulfill this prayer. May Thy will be ours no matter what the cost, even as it was

with our Saviour in the Garden of Gethsemane. May we learn to endure the grief of death, the pain of sickness, the hardship of poverty and all the buffeting of life with obedient cheerfulness as our Saviour did. We all have a cross to bear. Help us to so bear that cross that we may be deemed worthy to wear the crown of eternal life. Amen.

Choral Hymn, "Stand Up for Jesus"

Prelate's Third Lesson, Matthew 27: 24-37, "The Crucifixion."

Minister's Prayer for Redemption.

Our Father in Heaven, Christ is the Vine and we are the branches. May life flow out of Him and into us until we shall become true sons of Thine. Help us to live the teachings of the Sermon on the Mount. May His prayer for us of the world be not in vain. Help us to keep the great commandments, to love the Lord our God with all our hearts and our neighbor as ourselves. Help us to beware of false prophets. May we come unto Him who is the Way, the Truth and the Life. May we find in Him the perfect Man, the perfect God and the perfect Way. Amen.

Choral Hymn, "I Heard the Voice of Jesus Say."

Prelate's Fourth Lesson, Matthew 28: 1-6; John 11: 25, 26; Luke 24: 50, 51, "The Resurrection."

Minister's Prayer of Faith.

I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ His only Son, our Lord. Help Thou mine unbelief. Strengthen in us, O God, those deep convictions of the truth of the Gospel of Him who gave His life in defense of His integrity. When the way is rough or the day is dark or the travel is lonely in life, O Father, reassure us by the comforting presence of the Spirit of Our Saviour. When men criticize or profess doubt; when humanity condemns and reproaches, establish Thou my trust in the Rock of Ages. O Father, deepen my faith in Thy Church. It is Thy house; within it I find Thee. Make me to know that it is imperishable and the gates of Hell shall not prevail against it. Teach me, O Lord, as Thou hast said, that though I die yet shall I live, for whosoever liveth and believeth shall never die.

I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body and the Life Everlasting.

O Father, keep this faith sweet and strong. Amen.

Choral Hymn, "Jesus Lover of My Soul."
Offertory Prayer:

Our Father, Thou didst send forth Thy Beloved Son that whosoever believeth in Him should not perish but have everlasting life. In token of our appreciation for this inestimable gift we now give unto Thee as Thou hast so generously given unto us. Amen.

Offertory Anthem, "When I Survey the Cross"
Dale Asher-Jacobus
Sermon, "Come Down from the Cross? No!"

How much do you know about perspective? It may be that you know nothing about it in a technical sense. And yet, in a practical way you know a great deal about it. You use perspective every day.

(Turn to page 266)

*Minister, Central Presbyterian Church, Petersburg, Illinois.

FAR VIEW

By William H. Leach

*I will lift up mine eyes unto the hills,
from whence cometh my help. Psalm
121:1.*

THE climb up the mountain had been physically invigorating. But it had not helped my bitterness. I had just reached the top of the pasture where the open space is met by the thick woods when I nearly stumbled over him. He was sitting on a rock with his face peering out over the valley.

"I am sorry, my friend," I said. "I was busy with so many things that I did not see you."

"It is quite all right," he said without looking up. "Sit down if you care to."

I was glad to accept the invitation.

My decision to climb the mountain had come on the spur of the moment. The RFD man had left the mail at 9:30. My letter from Shorney had not come. That meant another twenty-four hours of agony. It is no fun waiting to learn whether one still has a business or whether it has been wiped out. Life at the farmhouse was unspeakably dull. Even mountain climbing might help that. So I climbed.

Now I glanced at my companion. He evidently was an old hand at it.

"Do you know this place well?" I asked him.

"Oh, yes," he said. "I used to run over these hills when a boy and I never miss an opportunity to come back. You know there is something about getting home to the site of your dreams. You can really get a kick in dreaming them all over agin."

"Dreams are all right for youngsters," I said, "but when men get to our ages we have to face the practical things of life."

He heard me but did not make a direct reply. Instead he went on.

"Then it is not alone a reliving of the dream. But the hill helps one to stabilize his own life. Think of it! It was just yesterday I was worrying about the payment on a new car. Today I sit here on this hill and overlook a hundred square miles. A car doesn't seem very important. One gets a sense of proportion. I get what my mother used to call a 'far view.' She used to remove her reading glasses and look over the hills to get that vision.

"It is a magnificent sight across the valley, isn't it? I used to have a cave in the river bank just beyond the turn. It is where that cream-colored garage stands now.

"I think of that when I sit here. I say those days are gone, the cave is gone, the fences have changed, but I am still here; the hill is still here; life must be stable despite all the changes."

I had had experience with this type of man before. But now I had a chance to speak my mind.

"Look here, partner," I said. "I don't know you from Adam, but I have heard lots of speeches like yours during the past three years. I have heard smooth-voiced preachers drawing good salaries speak like this; I have heard women who never earned a dollar in their lives talk this way.

"But I tell you that facts of life are facts. Whenever anyone tries to tell me that looking down from the hill makes one better prepared for life I know that he is a person who has had little of the bitter in life.

"Take my case, for instance. Here I am a man of forty-five. I have worked hard to establish a little business. I have been honest, thrifty, and industrious. I want to protect my wife and three children. I have worked early and late. Then things all go to smash.

"First comes the depression with decreased sales. Then come bank failures which take all of my money. Then come creditors by droves insisting that they have their pay right away. Most of these things are beyond my power. I am just an innocent victim in the pathway of a giant destroyer which is going to take everything I have from me.

"The mailman passed me by this morning; perhaps tomorrow will bring me the word that everything has gone. Up against the real thing like that, one must deal with real solutions. Dreams, visions, the 'far view' these can mean nothing."

It was a pretty good argument. I wondered if he would try to answer it. For a few minutes he was silent. Then:

"Why did you climb the hill?"

"I needed the physical exercise."

"I am sorry that I annoyed you," he said. "As you say, my experience has probably been different from yours. But I really have found that it is a wonderful thing to get away from the confusion of town and come up here where one can see more clearly. It does help me."

His humility made me somewhat ashamed of myself.

"I hope," I told him, "that you will never have a loss so severe as to make you forget your dreams."

(Turn to page 265)

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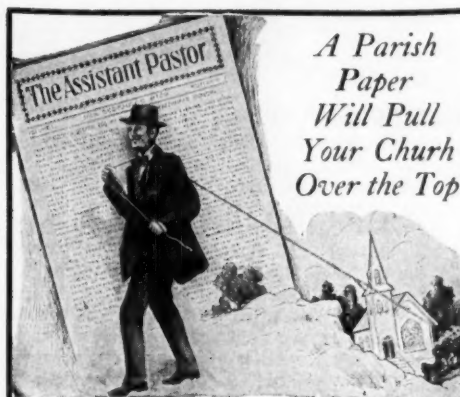
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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

GREATNESS OF SOUL

In August of the year 1864, Abraham Lincoln gave up all hope of his own reelection. One day he came to his Cabinet with a sheet of paper that had been folded and asked every member to sign it; which everyone did without knowing its contents. When, however, Lincoln was re-elected they learned that what they had all agreed to was this: "It now seems altogether probable that this administration will not be re-elected. In that case it will become my duty so to cooperate with the president-elect as to save the Union between the election and the inauguration as he will have secured his election on such grounds that he cannot possibly save it afterwards." In an hour when he himself expected to be defeated, full of concern for the future of America, Abraham Lincoln pledged his Cabinet to do all they could to help his successor within the next four months to win the war and save the Union. In such anxiety there is nothing petty; rather is there something magnificent. A man may allow himself to become profoundly concerned about great things and in so doing achieve greatness of soul. But persons who allow themselves to become dreadfully anxious over small things are bound themselves to become as petty as the objects of their concern.

Ernest F. Tittle in *A World That Cannot Be Shaken*; Harper & Brothers Publishers.

LINCOLN'S TEXT

February 12, 1809, was an eventful day in history. Both Charles Darwin and Abraham Lincoln were born on that day. As Darwin continued his scientific studies, his capacity for religious faith atrophied. As Lincoln took the bludgeonings of life and later bore heavier responsibilities than ever were placed on the shoulders of any President, his faith in God grew and became as simple and sweet as the faith of a little child.

This was his favorite text: "Stand still, and see the salvation of the Lord." He leaned heavily upon the Almighty; and, be it said in all reverence, the Almighty leaned heavily upon him. Lincoln had faith that right would always eventually triumph, that when we have done our best we can serenely await God's judgment upon us and our acts. Having done all, we too can stand—"stand still, and see the salvation of the Lord."

Earl L. Douglass in *Today*, February, 1935; The Westminster Press.

WOULD HE BE WELCOME?

The dean of a great American university looked up from his desk to greet a visitor, and saw before him a dark, quiet, cultured student whose face was scarred by primitive rites in his boyhood. He was only a few years removed from the African jungle; but he came to register for an advanced class in Hebrew, being already a college graduate with a Bachelor of Arts degree, so that he might learn to translate the Old Testament into his native African tongue. The



Paul F. Boller

Oh could I tell, ye surely would believe it!

O could I only say what I have seen!

How should I tell or how can ye receive it,

How, till He bringeth you where I have been?

Whoso has felt the Spirit of the Highest

Cannot confound nor doubt Him nor deny:

Yea with one voice, O world, thou thou deniest,

Stand thou on that side, for on this am I.

—Frederick Myers.

dean gladly welcomed him and opened to him the full privileges of the university. What if this man, with swarthy countenance and the hallmark of barbarism upon him, should apply for membership in your church? Would he be welcomed as a Christian brother as well as a distinguished Christian scholar?

George Walter Fiske in *Studies in Spiritual Energy*; Fleming H. Revell Company.

THE HOUR OF TESTING

Our emergencies may be made to minister to our joy and strength. They may be rich in romance and moral beauty. They may fill our hands with priceless wealth and fling wide the door to life's richest feast. That is what they did for Jean Valjean. How repellent he is when he knocks at the door of the good Bishop! He is embittered and brutalized by almost a score of years of unjust imprisonment. But his experience with the Bishop brings him an hour of testing, and he strikes the upward trail. He continues to take the right turn day after day, till at last he is utterly transformed. He becomes the most radiant and winsome saint in modern fiction. Now, whether our tests bring us joy or sorrow, want or wealth, depends upon our readiness to meet them.

Clovie G. Chappell in *Sermons from the Parables*; Cokesbury Press.

THROUGH THE DOOR OF PAIN

A very able and gracious lady was stricken with arthritis. Her work in various fields of activity was ended. She lay a helpless invalid and in great pain for many years. But to say that her work was ended is not quite true. It assumed a higher form. She had them carry her to the window where the factory men went by in going to and from the factory. As they went to their toil each morning they were greeted with her friendly smile, and at eventide when the day's work was done there was the same friendly smile. Many a man's toil was lightened by the picture of that beautiful face with its smile. For years that face lightened their gloom. When she died, four factories closed down to let the men attend the funeral of the woman who had let them see into the heart of beauty through the door of pain and who had let them see God through calamity.

E. Stanley Jones in *Christ and Human Suffering*; The Abingdon Press.

EARS TO HEAR

William Lyon Phelps has told us how he used to listen to classical music, and wish he could enjoy it as others seemed to do. He resolved to try; and he came to the assured conviction that any one can enjoy the best music if he has an ear to hear with, and patience to give attention.

When Jesus has brought us His most profound teachings, He cries, "He that hath ears, let him hear." It is as if He would say, "Do not turn away, saying, This is not for me. It is for you, if you will take it. Nothing in my Gospel is 'too high and good for human nature's daily food'."

Any one who can hear, can receive the teaching of the Lord.

William P. Merrill in *The Way*; The Macmillan Company.

USING OUR TIME

Would Shakespeare have written *Hamlet* think you, if he had spent his mornings down on the stock exchange or his evenings at the movies? Would Beethoven have given us his *Mass in D* if he had a radio in his house that was grinding out jazz morning, noon and night? Would Darwin have left us his *Origin of Species* if, instead of living alone in his little place at Down among his gardens and worms and pigeons, observing and analyzing and making notes, he had been a director in all the scientific societies in London? Would Immanuel Kant have worked out his *Critique* if, instead of staying at home all his life, as he really did, he had had a half dozen motor cars and counted that day lost that he didn't burn the road for several hundred kilometers? I have forgotten who it was that said that, "sometimes we redouble our efforts when we have forgotten our aim."

Malcolm J. Macleod in *Seen From My Pulpit*; Fleming H. Revell Company.

WHAT IS A CHRISTIAN PRAYER?

Once in Turkey I had as guest a very conservative Greek Christian. At table I offered a prayer to which my friend took exception. He said, "God will not hear that prayer because you did not say, 'For Jesus' sake,' at the close. It was not a "Christian prayer."

I then asked him to tell me which of two prayers were really "Christian," and gave him the following examples:

A. Heavenly Father, Help me to become rich and live many years. Grant that whenever I am with another I may get the best of him in any bargain. May my children be the best dressed in the community and always the most popular in school. May a war soon break out and our soldiers kill as many of the enemy as possible and we recover twice as much land as we now own as a nation. For Jesus' sake. Amen.

B. Heavenly Father, Help me to be of service among men. Give me the spirit of love and sympathy that I may help others less fortunate. Show me wherein I am weak and help me to stand for truth. May my children grow up to be of great service in the world and to live lives that shall bless others for thee. Grant that peace may prevail among the nations and that wars and bloodshed and hatred may die out forever. Amen.

Which, now, of these two prayers would be more acceptable to God and which would be more "Christian"?

"Why, I never thought of it that way," was his reply.

Sidney A. Weston and S. Ralph Harlow in *Social and Religious Problems of Young People*; The Abingdon Press.

WHEN WE ARE BORED

John Balderston, whose *Berkeley Square* has afforded us so much thoughtful enjoyment, has written also *A Morality Play for the Leisure Class*. In this modern morality play a certain man to whom death has come wakes up in a world of comfortable and even luxurious surroundings. His first reflection is, "Well, it might have been worse!" By a most courteous and obliging attendant he is informed that the moment he becomes tired of his present environment he has only to say the word and it will be changed. Presently he does request that his suite of rooms shall be done over in the style of Louis XIV, and instantly his request is granted. Then, losing interest in the somewhat flamboyant furnishings of seventeenth-century France, he expresses the wish that he might be surrounded by the more simple and refined taste of ancient Greece. That wish also is instantly granted. He has only to name a book and it is given him, or to recall a painting and it is placed before him. However, after a year or two of this effortless securing of any and every thing that he desires, he begins to feel bored, and one day in a petulant mood he says to his ever courteous attendant, "I am sick and tired of this everlasting ease. I want to wish for something I can't have without working for it." When he is told that this is, alas, the one human wish for which in the world where he is now living no provision has been made, he loses his temper altogether and bursts out, "In that case I do not care to stay here, I would prefer to go to hell." Whereupon that attendant asks, "And where do you think you are, sir?"

Ernest F. Tittle in *We Need Religion*; Henry Holt and Company.

AM I GOOD ENOUGH?

"I am good enough!" is one of the most dangerous phrases in the English language.

Helen Wills Moody would never have been heard of outside her own circle of family and friends if after playing a few sets of tennis when a girl she had hung up her racket and said, "I am good enough!"

Self-satisfaction kills perseverance, eagerness, curiosity, and creativeness. Nothing slays the spirit of progress and growth quicker than the feeling, "I am good enough!"

Fanatical nationalists make the error of seeing faults only in neighboring countries. The nationalists' pernicious creed is "Our country, right or wrong."

Should not every Christian citizen's creed be "Loyalty to the best ideals and highest good of my nation, at the same time keeping in mind the welfare of the whole world"?

J. Gordon Howard in *Follow Me*; July, 1935; The Westminster Press.

TWO KINDS OF LOVE

There was a fascinating story told us recently when the death of the head of the United States Army Medical service in Puerto Rico was announced. Twenty-five years ago he went to the island as a young lieutenant in the medical corps. When he reached his station there were two attitudes he could have taken toward his work. One was that he would try to get from this very secure position everything he could. He would love the army medical service for what it could do for him. The other was that he would love the service for what he could help it do what it wanted to do in that area. He chose the latter. He found that the average life span in Puerto Rico among the natives was very low, and that many died at an early age because life vitality seemed to be drained from them. He began to devote his leisure time to a study of this. Many of his colleagues tried to dissuade him, saying it wasn't necessary in his job. But he doggedly kept on, and bit by bit, he traced the cause to the intestines, and then discovered the hookworm which was ravaging the people. He loved his task so well that he loved it for what that task was meant to do in the world. That is the difference between loving something for what it can do for us, and loving it for how we can help it do what it wants done.

Russell J. Clinchy in *The Younger Churchmen Look At the Church*, Edited by Ralph H. Read; The Macmillan Company.

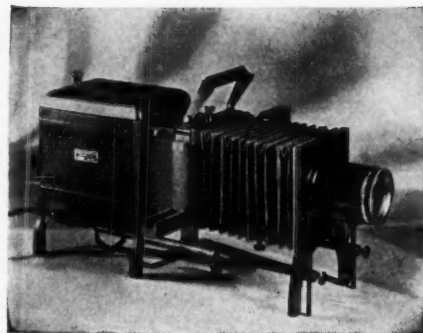
Far View
(From page 263)

His cane slipped from his knees and he reached for it. The searching fingers were those of a man who has no eyes. For the first time I had a look in the sightless orbs which had been covered with his cap.

I picked up his cane and placed it in his hand. But I could not speak. It was he who carried on the conversation.

"Yes, sightless," he said, "since 1917."

Then he looked out across his valley of dreams.

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Illuminated Cross

(From page 262)

Perspective enables you to tell the distance between two objects. Perspective gives you a notion of the size and shape of objects. By perspective you "get your bearings" and keep from bumping into things in life.

Furthermore, perspective makes possible the placing of things in their relative importance in life. The dramatic artist is always building visual triangles. And though the apexes of the triangles are not always at the precise center of the stage, nevertheless, the principal character will usually be found in the center with the other characters fanned around him to draw the audience's eye inward to the key figure.

By the same rule, exactly, the Crucifixion placed at the center of the picture the principal character—Jesus of Nazareth. Here was set the true perspective of all human experience, with the lesser figures, on either side, focusing their attention, as all men must, on that great central figure, a Suffering Servant, "For I, if I be lifted up, will draw all men unto me."

A few men, who failed to see that there must be a man on that center cross, challenged Him, saying, "If Thou be the Son of God, come down from the Cross and save Thyself and us," Jesus refused, knowing He could draw men by this means only—by giving His life a ransom for many. "I, if I be lifted up, will draw all men unto Me."

Jesus drew men to Himself by the very things he had to offer: loaves, wine, fishes, healed bodies.

Jesus has drawn men by their very reason. Kings, dictators, prophets, and teachers have offered plans and panaceas for the world's salvation. Tossing about in a hopeless attempt to discover a way of salvation men have finally turned to Christ—with results!

Jesus has drawn men by their love. An outpoured love of a dying Saviour demanded a reciprocation of love.

The way of the cross, alone, leads home. "There is none other name given among men, whereby we must be saved." As we draw the picture of life there is only one perspective that will make it real. It is the perspective that has Jesus at the center.

The decision is yours to make. Challenge Him if you will, to come down from His cross and deny such a love as has never been seen before nor since. Or, hear Him, if you will, as he says, "And I, if I be lifted up from the earth, will draw all men unto me." For those same lips said to you also, "Come unto Me, all ye that labor and are heavy laden and I will give you rest . . . in Me is Life Eternal."

Anthem, "My Redeemer Liveth," (Ira B. Wilson)

"If a man die, shall he live again?

My heart is glad, My glory rejoiceth;

My flesh shall rest in hope.

When Christ, who is your life, shall appear

Then shall ye also appear with Him in glory.

I know that my Redeemer liveth,

At the latter day upon the earth,

And I shall see God."

Recessional Hymn, "All Hail the Power of Jesus' Name."

Benediction:

Unto Him, who is able to keep us from falling; to the only wise God, Our Saviour, Jesus Christ, be glory and majesty, dominion and power, now and forever. Amen.



Bull's-eye for Bulletin Boards

Superficial thinking makes mediocre men.

Personal experience is the basis for real religion.

In your Gethsemane, flowers and thorns grow together.

Which way is you life tending, to be a destroyer or a savior?

Unless you believe in yourself, why ask others to believe in you?

Examine yourself before criticising another.

Destiny is moulded by choice, not chance.

A clear conscience is a prerequisite to peace of mind.

To live is to give.

Sharing our best is a test of Christian character.

Time is God given, do not waste it.

The church must ever remain a living embodiment of Godliness.

To make and retain friendship is a test of sincerity.

The consciousness of work well done, is labor's richest reward.

If you can love those who hate you, you are a man.

One must do projective thinking, to keep ahead of the procession.

Words once spoken can never be recalled.

The worship of self is an unsocial cult.

The mind is steadied through sound judgment, and the spirit tempered through integrity.

Through our own natural endowments, God has often answered our prayers before we ask them.

To develop from one who must be controlled, to one who is self-controlled, is a mark of maturity.

It is more profitable to invest a fortune in boys during one's life time, than to die leaving a Bank Account of forty thousand dollars.

A life which is a demonstration of redemption, is convincing gospel.

True beauty is soul deep.

A planned destiny will result from purposive thinking.

Collects and Invocations

By Alexander Maclaren

The Pulpit Prayers of Alexander Maclaren abound with suitable petitions for collects and invocations. From their richness we have selected these which will help you in your services of worship.

O Lord, our gracious Father! Draw near to us, we beseech thee, that we may draw near to thee, and show to us something of the sweetness and blessedness of thy fellowship and love, that our sluggish desires may be kindled to long for more of that which is our only satisfying good, even thy presence, and the common assurance that thou art our Friend. Amen.

O Lord, our Father! Look upon us, we beseech thee, as we are gathered here before thee, and give us some quickening and glad sense of thy friendship and thy power. Scatter thou, we beseech thee, all thoughts and desires, all anxieties and perplexities, all solicitations of earthly good which may come between us and thee. And help us this morning, with all our hearts, with all our souls, and strength, and minds, to yield ourselves unto thee, and to enter into the communion and the blessedness of this hour of worship. Amen.

O Lord, our God! We beseech thee to hear us, to look upon us as we are assembled together, to lift away from us every weight and burden, to remove from between us and thee every barrier and hindrance, and to help us all to enter into and to possess the full flow of thy love, and of all thy gracious gifts by which thou dost confirm and quicken the souls that wait upon thee. Hear us in our prayers, we beseech thee; grant us thy gracious help and thy continual presence; through Jesus Christ our Saviour. Amen.

Most merciful Father, do thou bless us in our worship; in all its parts. Do thou accompany thy message this morning with thine own real grace. We commend one another to thee in all our various circumstances, temptations, and duties, and pray that we may so pass through, and use the things seen and temporal, that they may lead us to the firmer possession and the clearer vision of the things unseen and eternal. Amen.

O Lord, our gracious Father. Give us this morning thy rich blessing. Come to each of us, and pour thy grace into our souls; and bring us, O Lord, we pray thee, into that quiet place of communion with thee, the secret place of the Most High, where silent joys and secret strength are poured into waiting souls. Amen.

Lift up our hearts, we beseech thee, O Father! In the exercise of lowly and fixed faith in thyself, and strengthen us that whatever may be our present condition we may draw near to thee now, with glad hearts, and find rest and peace in the thought of thyself and thy love to us, and our hold upon thee. Give us eyes to see more plainly, and hearts to feel more fully thine own continual and wise mercies to us. Amen.

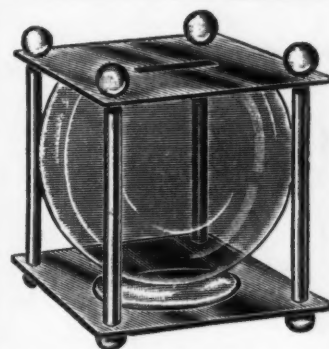
O Lord! bless us now, strengthen us to draw near to thee, in full assurance of faith, having all our iniquities cleansed and ourselves bathed in the pure water of thy divine Spirit. And may we, worshipping in thy presence this day, realize more clearly and fully than we often do amidst the distraction of passing duties, thine own gracious and sweet presence, and rest a firmer faith upon Him that is mighty. Amen.

O Lord! Our Almighty and most gracious Father, look upon us as we are gathered here before thee this morning. We pray that we may not be meeting in our own strength, nor blind to thy Presence, but that we may realize the promise that Jesus Christ will be in the midst of us, having fulfilled the condition that we are assembled in his name. Amen.

O Lord, our God! We draw near to thee now, and pray thee to help us that we may indeed draw near to thee, and not deceive ourselves and mock thee with words which have little or nothing corresponding to them in our desires and thoughts. We bless thee, O Lord! for all the rich fulness of strength and peace and power and glory, which wait for us to take, when we come near to thee. We pray that our hearts may be inclined now to desire, to long for, and believingly to accept, the things that are freely given to us of God. Amen.

Our God and heavenly Father, we beseech thee to accept us as we draw near to thee now with the petition that thou wouldst be with us in our hour of worship. We thank thee for the opportunity of thus uniting our prayers and aspirations, and of together meditating on thy great love to us in Jesus Christ. If there be in mind, will, or heart anything hindering us from entering into the full enjoyment of our worship, O Lord! take it away from us; inflame our love, make wide our desires, and give us thy gracious Presence, and that good Spirit which is the best of all good gifts, and thy fullest answer to thy children's prayers. Amen.

O Lord, our God and Father! We beseech thee to be with us in our worship and to grant us the light of thy face to shine visibly and manifestly in all our hearts. We thank thee that turning away from the occupations that engross, and perhaps from the anxieties that harass and gnaw, we may come into the secret place of the Most High. May we not only, gathered here together in this building, in outward form seem to be drawing near to thee, but in the very depths of our souls may we all of us feel the touch of thy hand, and the nearness of thy presence; and listen to, and catch, and obey, the whispers of thy "still small voice." Amen.



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ORDER OF WORSHIP

Organ Prelude—A time of quiet devotion.
Hymn

The Call to Worship

Seek ye the Lord while He may be found. Call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

(Congregation Seated)

The Confession.

MINISTER: Almighty God, Spirit of Purity and Grace, whose dwelling is with the contrite of heart, hear Thy children's confession of sin and grant us Thy mercy!

IN UNISON: Almighty and most merciful Father; we have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name. Amen.

Silent Prayer.

Organ Response—"Abide With Me."

Hymn*—" 'Tis Midnight and on Olive's Brow."

(Here may follow the Reception of Members)

The Litany.

MINISTER: O God, our Father, grant to us Thy grace, leading us by Thy spirit, out of our errors and sins into true Communion with Thee and service for our fellows.

PEOPLE. Spare us, O Lord.

From arrogance and impatience; from all want of kindness and charity.

O Lord, deliver us.

From unwillingness to confess our faults; from blindness to the virtues of others; from want of faith and confidence; from hopelessness and despair.

O Lord, deliver us.

We beseech Thee to hear us, O Lord God, and that it may please Thee to receive our supplications and prayers for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry may truly and godly serve Thee.

We beseech Thee to hear us, O Lord

That it may please Thee to pour out upon us the spirit of earnest prayer and supplication, that we may be fitted and prepared to do Thy holy will.

We beseech Thee to hear us, O Lord.

That it may please Thee to grant us

the grace of perseverance that we may not be discouraged by the many difficulties which hamper and hinder our progress in the Christian life.

We beseech Thee to hear us, O Lord.

MINISTER: All loving and all gracious God, who dost permit us at this time to draw nigh unto Thee, dispose our hearts aright that we may lift up our prayer and praise unto Thee in sincerity and truth. Bestow upon us of Thy loving kindness and Thy tender mercies, and heal us with Thy holy presence.

PEOPLE. Holy Father, hear us.

We bless Thee this day that Thou hast preserved us in life and dost bring us to this house of praise; that in the life of Jesus Christ our Lord, born of woman and bearing in Himself the temptation of mortal flesh Thou hast revealed Thine immeasurable love to us.

Holy Father, hear us.

We bless Thy name, O God, who in Thy Providence hast made all ages a preparation for the kingdom of Thy Son; we beseech Thee to make ready our hearts for the brightness of Thy glory, and the fullness of Thy blessing in Christ Jesus our Lord.

Holy Father, hear us. Amen.

The Offering.

Prayer*

The Reading of the Scriptures.

Choir Anthem.

The Sermon.

The Communion Invitation.

Dearly Beloved, this most blessed sacrament was instituted by our Lord Jesus Christ to be a living memorial of His death, and a perpetual source of grace and comfort to His church. In it, we do always behold the symbols of His dying love on the cross, the bread signifying His body broken for us, and the wine, His blood shed for the remission of our sins. As we look upon these elements in simple faith, we are put in remembrance of Him; and as we receive the bread and the wine, believing in His promise we are truly made partakers of Christ, for His spirit is present in our hearts. The pardon of our manifold sins and transgressions, the assurance of divine forgiveness and favor, the renewal of our union and fellowship with Christ, strength in our hardest trials, consolation for our deepest sorrows—all these we may receive at this Supper of the Lord, if we come worthily with penitent and believing hearts.

But it is also my duty to remind you, my brethren, that to those who come in a spirit of pride and self-righteousness, trusting altogether in their own strength, with feelings of enmity for their fellows, or cherishing any known sin in their hearts, these blessings are not promised.

"But all you who do truly and earnestly repent you of your sins and are in love and charity with your neighbors and intend from henceforth to lead a new life,

following Jesus as your Lord and Master, draw near with faith and receive this sacrament to your soul's comfort."

MINISTER. Lift up your hearts.

PEOPLE. We lift them up unto the Lord.

Let us give thanks unto our Lord God. It is meet and right so to do.

It is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Almighty, Everlasting God.

Therefore we magnify Thy glorious Name; evermore praising Thee, and saying.

Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thy glory:

Glory to Thee, O Lord Most High.

Amen.

The Prayer.

The Lord's Prayer—In Unison.

Hymn*—"Tune 'St. Christopher'"—"Beneath the Cross of Jesus."

(Sung without announcement)
(Congregation Seated)

The Distribution of the Bread.

MINISTER. Our blessed Lord the same night in which He was betrayed, took bread and when He had given thanks He brake it and gave it to His disciples, saying, "Take, eat, this is my body which is broken for you. Do this in remembrance of me."

Silent prayer.

The Passing of the Cup.

MINISTER. "Likewise He took the cup and gave it to them, saying 'Drink ye all of it, for this is my blood of the new testament which is shed for you and for many. Do this as oft as ye drink it, in remembrance of me.'"

Silent prayer.

Hymn*—"In the Cross of Christ I Glory."

The Benediction*

Silent Devotion and Choir Response.

Organ Postlude.

*Congregation Stands.

LENT

With touch of ashes, I beseech Thee, Lord,

Upon my brow imprint the moving sign

Of that deep penitence wherewith I kneel

To seek Thy pardon and Thy peace divine.

It little means if I have won my way
To posts of honor, ranks of wealth
and ease;

My greater need is for a spirit purged
Of all its pride and all its bitter lees.

O let me now upon Thine altar lay
A heart that knows its need of grace
divine,

And there, amid the purifying flame,
Burn out the dross and all the gold
refine.

What have I, Lord, that I can call my own,

Since all I have is of Thy goodness sent?

How poor am I if, blest with worldly goods,

I nothing feel of what is taught by Lent

O let these days eternal wisdom give
To this, Thy penitent, upon his knees;
His sins forgive, and by Thy mercy purge

His spirit of its pride and bitter lees.
—Charles L. Zorbaugh.

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Parsonage Kitchen

By Betty Barclay

A SHORT time ago I was entertaining myself by reading a number of those "Do you know" items that appear so regularly in our papers and magazines.

One struck me as being of special interest to women who cook. It said, "Do you know that if you grease the sides of a beer glass, the foam won't rise, and that the same principle applies to the rise of cream in your milk bottle? Three times as much cream rises in the sterile glass bottle as in the waxed container."

Probably many of my readers are not particularly interested in the beer glass—at least not so far as their kitchen and pantry work is concerned—but all of us are interested in the container of milk left each morning at our door, or purchased at the corner store. A statement of this kind should cause us to pause a moment and think.

I don't want to fill this article with dry statistics. You would not read it if I did. I do not even want you to take the word of whoever made the statement that cream would not rise in a greased or waxed container. Test these things out yourself and the results obtained will remain in your mind indefinitely.

So take a quart of milk. Shake it thoroughly. Then fill two pint bottles—one of which has been greased with butter. Set them aside and see for yourself whether cream will rise in a greased container. It will be a novel experiment which you will enjoy.

And here are two recipes that you may use, if your milk container has sufficient cream—without sending out for a small bottle of cream:

Nut and Potato Croquettes

- 2 cups hot riced potatoes
- ¼ cup cream
- ½ teaspoon salt
- ½ teaspoon pepper
- Few grains Cayenne
- Yolk of one egg
- ⅓ cup chopped pecan nut meats
- ½ teaspoon baking powder

Mix all ingredients with fork until light. Shape as for croquettes. Roll in bread crumbs. Dip in egg which has been mixed with a little cold water. Roll in bread crumbs again and fry in deep hot fat 385 degrees F. until brown. Drain on unglazed paper and serve.

Coffee Penuche

- 1 cup brown sugar
- 1 cup granulated sugar
- ¼ cup cream
- ½ cup strong coffee

Mix all ingredients and bring to boil, stirring constantly; then cook without stirring until a little dropped in cold water will form a soft ball—238 degrees F. Remove from the fire and let stand until the outside of the pan is cold to the hand. Add one tablespoon of butter, ¼ teaspoon salt, and one cup chopped walnuts. Beat until thick and creamy and mold on a buttered plate. Mark into squares and cool.

A STORMY WEATHER DISH

It's cold and stormy outside. You do not want to wade through snow to the store—but you must have a main dish for dinner. All right! Take a can of salmon from your emergency shelf and try the following:

Salmon Rarebit

In a pan or chafing dish blend two tablespoons of flour with 2 heaping teaspoons of butter. Do not allow to brown. Add 1 pint of milk, stirring constantly. Cook for a few minutes. Add ¼ pound American cheese, grated, and season with salt, pepper, paprika and a generous pinch of dry mustard. Stir until cheese is thoroughly melted and blended. Drain and flake 1 can of salmon and add to the rarebit. Stir as little as possible and serve piping hot on rounds of buttered whole-wheat toast.

BANNER WINTER RECIPES

Here are two interesting recipes calling for the use of natural, unsweetened Hawaiian pineapple juice. The pudding may be stored in its closed container in the refrigerator for several weeks and reheated by steaming for forty-five minutes. The milk shake is just the thing after a game of bridge.

Steamed Fruit Pudding

- 1 cup chopped suet
- 1 cup molasses
- 1 cup Hawaiian pineapple juice
- 3½ cups flour
- 2 teaspoons cream of tartar
- 1 teaspoon soda
- 1 teaspoon salt
- 1 teaspoon cinnamon
- ¼ teaspoon cloves
- ¼ teaspoon nutmeg
- ¼ teaspoon mace
- Grated rind of 1 orange, or 1 lemon

- 1 cup raisins
- ½ cup currants
- ½ cup chopped citron
- ¼ cup candied orange peel

Combine the suet, molasses and pineapple juice. Sift together twice the flour, cream of tartar, soda, salt, and spices, and stir into first mixture. Add the remaining ingredients. Grease mold, or empty coffee can, and fill ¾ full of the mixture leaving room for it to rise. Cover and place on a rack in a deep, covered kettle and steam 5 hours. Serve with hard sauce or any desired liquid sauce. 12 to 14 servings.

Hard Sauce

- 4 tablespoons butter
- ¾ to 1 cup powdered sugar
- ½ teaspoon vanilla
- 1 teaspoon Hawaiian pineapple juice

Cream butter thoroughly. Add sugar and flavoring gradually. Chill. 4 servings.

Pineapple Milk Shake

- 4 cups milk
- 1 cup Hawaiian pineapple juice
- 4 scoops ice cream (vanilla)

Place all ingredients in a mixer or Mason jar, and shake well. Malted milk may be added if desired. 4 servings.

Beginning in the March Issue of Church Management The Ministerial Confessional

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OF INTEREST TO COLLECTORS

Recently the stamp collection owned by the late Beverly S. King was sold at auction in New York by George B. Sloane, and the sales amounted to \$24,017.00. The highest prices were paid for the original drawings, many of them bearing the approval signatures of officials of the Post Office department. \$725.00 was paid for the drawing of the 2-cent issue of the erroneously labeled "Gatun Locks" stamp. For the 1-cent drawing in the same series the price was \$320.00.

The Associated Press recently reported from Seattle that Mr. B. C. Berger offered a Canadian stamp of 1868 and valued at about \$500.00 for a house and lot.

The First American Philatelic Congress was conducted at the Ritz-Carlton Hotel in Philadelphia during the Christmas holidays. Eugene Klein, international philatelic authority and commentator was the chairman. Delf Norona of Moundsville, Virginia, spoke on "Methods of Philatelic Research." Mrs. Catherine L. Manning, philatelic curator of the Smithsonian Institute spoke on "Museum Philately." Stamps and Lithuania," was the subject of Dr. Ellis Haworth, president of the Washington Philatelic Society. The much mooted question, "Farley Gift Stamps and Reprints—A Comparison" was discussed by Gerard Ten Eyck Beekman and provoked much comment. Jere Hess Barr, Reading, Pennsylvania, noted for his Civil War Revenue Stamps, spoke on "Broadening Your Stamp Horizon."

John T. Winterich in the new edition of his "A Primer of Book Collecting," writes: "The selfish pleasures of book collecting are of two kinds—the gratification of possession and the gratification of exhibition. One type of collector is satisfied merely to own, to fondle his treasures in the presence of no other eye, whether that eye might be the kind that would kindle with reciprocal enthusiasm, or the kind that would grow dull with boredom. The other type must continually have his treasures on display, and be never so happy as when expounding to an auditor the delectable trove of a mashed letter i or the glory of a missing comma. The hermit and the missionary—these are the two kinds of collectors."

The inauguration of trans-Pacific air mail brought almost \$100,000.00 into the United States Post Office Department. The first day sale in San Francisco and Washington of the new 25 cent blue air-mail stamp netted the department \$69,430.00.

THE COLLECTOR'S PAGE

Conducted by Raymond W. Albright

Rare Religious Books Grow In Interest

FROM many sources comes a favorable reaction to our opinion expressed last month that there is a field and a market for first editions and fine editions of religious and theological books. Reginald Brewer, author of *The Delightful Diversion*, (Macmillan Company) has expressed a keen interest in the matter and desires to follow our venture. Now none of us are so presumptuous or foolish as to think that by the mere mentioning of a few titles and authors we can create an interest in or a market for first editions of theological works. This will be a matter which only time and readers can decide. We are calling particular attention during these months to the fact that there is a large field here in which the clergyman-collector should be interested and which we believe with a little emphasis can be made a field ranking in importance with the best in the collecting game.

In some cases there are important revisions and additions to theological works which make the later editions of greatest value to the scholar. In this case one should indeed have the definite critical edition and as well, for sentiment's sake if for no other, the first edition. *The Imitation of Christ*, compiled by Thomas à Kempis, may be mentioned as a case in point. Albert Hyma of the University of Michigan has brought out the most recent edition with helpful critical notes. Approximately 2000 editions of this classic have appeared and more than 1100 editions have been collected in the British Museum alone. I do have Dr. Hyma's critical work but I should welcome the opportunity to procure an early copy as well. Dr. Rosenbach (1320 Walnut St., Phila.) quoted a 1494 Cologne copy at \$67.50.

Already first editions of Henry van Dyke's *The Other Wise Man* are growing rare. With the publication of his biography by his son one should give serious consideration to procuring that title as well as some of the other works of the classicist-theologian of Princeton. His *Gospel for an Age of Doubt*, the Yale Lectures on Preaching in 1896, had already gone through three editions by the spring of 1897.

Our interest in the early New England theologians was quickened the other day when it was announced that the Mather Library, a collection of 2,000 volumes of the writings of Richard, Increase and Cotton Mather and their descendants has passed from the possession of William Gwinn Mather of Cleveland, who assembled it, into the Americana collection of Tracy W. MacGregor of Washington, D. C., where it will be preserved intact. The Mathers have recently come in for some biographical study and it is an excellent time to begin such a collection.

Several of the Mathers published little; some of them only one book; but the outstanding Mathers, Increase and Cotton, were prolific writers. Increase published 102 volumes while Cotton had as many as 444 books to his credit. The American Antiquarian Society at Worcester also has a good Mather collection. The grand total of known Mather publications is 621 of which 342 are now in the MacGregor collection. Some may wonder about the value of spending time and money on such a collection or any other similar collection of the works of theologians. N. Lawson Lewis writes that "through it Puritanism can be studied, understood, and appreciated at its very springs in America."

Another very important type of collection of religious books is that which is usually called "press" collecting. In the East at least even among regular book dealers books printed on the Cloister Press (Seventh Day Baptist) at Ephrata, Pa., are considered good items. From this press was issued some of the first printed music in this country. A good copy of a *Cloister Martyrien Spiegel* (Braught) is a very valuable piece. "Goldene Aepfel in silbernen Schalen," the first book printed on the Cloister Press dated 1745 is quoted today at \$68.00. So in numerous sections denominational

and religious presses, either discontinued or continuing, may prove of interest to some of our readers. Early Lutheran, Schwenkfelder, Moravian and other publications would be of interest as press items and also, most likely, from a purely Americana point of view.

BOOK EXCHANGE

Beginning with this issue The Collector's Page will carry an exchange department for the use of its readers. Advertisements will be accepted for this page at five cents per word.

...

Some Choice Items. N. Walter Dunne's "Reproductions from Manuscripts in the British Museum"; Rare; Limited numbered edition; Two large folio volumes in light blue cloth, \$100.00. Rare large folio Luther Bible in original binding; Three pages colored and other colored illustrations (1589). \$75.00. Lange, "Life of Christ," four volumes. (1872); perfect, \$10.00. Wylie, J. A., "The History of Protestantism," (Cassell Pether & Galpin) Three volumes; hundreds of rare line cuts and illustrations, half leather; a few lines neatly underscored by previous owners, \$15.00. Will also exchange theological or classical books and sets for Americana, rare Bibles, biography, church history, especially original sources, first editions or good sets in fiction, classics or theology. Describe your items accurately and state your desires for exchange clearly. R. W. Albright, 1524 Palm Avenue, Reading, Pennsylvania.

For Sale. Sweet, "To Christ Through Evolution," 90c; Jerome Davis, "Business and the Church," 90c; Cabot, "Adventures on the Borderland of Ethics," 85c; Chappell, "Evil Through the Ages," 90c; Reese, "Bible in My Everyday Life," 90c. Will consider trade. State your titles clearly. C. E. Kackel, 1260 Chestnut Street, Reading, Pennsylvania.

Works of Jonathan Edwards. Four volumes. (1857). 600 pages per volume. \$5.00 or will trade for value. Neil Crawford, West Boulevard at 101st Street, Cleveland, Ohio.

Some Choice Books. "Aphrodite in Aulis"—Swan song of George Moore (second printing); Perfect edition; 75c. "Crises in Venetian History," by Laura M. Ragg; Perfect Edition, 75c. William H. Leach, 616 East St. Clair Ave., Cleveland, Ohio.

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• THEY SAY •

THE TOOLS OF THE DEVIL

Editor: *Church Management*—

The devil was going out of business. He offered his tools for sale to any one willing to pay his price.

The tools were, indeed, a bad looking lot. Among them were Hatred, Suspicion, Resentment, Ill-temper, Jealousy, Greed, Brutality, Revenge, and Deceit.

In the display of tools was one priced higher than any of the others. Someone asked the devil what it was.

"Discouragement," he replied.

"But why do you have it priced so high?"

"Because," said the devil, "it is my most useful and popular tool. Everyone uses it. With this tool—discouragement—I can pry into a man's innermost soul and do anything I like with him."

The way to overcome worry, discouragement, fear, futile foreboding, self-consciousness, and similar habits, is not to expect a sudden cure, but to be satisfied with gaining a small victory every day.

In many cases the neurasthenic on the road to recovery loses a little today, but gains a little more tomorrow, and thus in a few weeks or months is restored to health.

In like manner any wrong habit may be overcome by the process of making even slight gains each day. The important thing is to begin the work of improvement and to be satisfied with the days progress however small.

Marcus Aurelius gives a splendid suggestion for maintaining mental poise: "Begin the morning," he says, "by saying to yourself, 'I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsociable. All these things happen to them by reason of their ignorance of what is good and evil.'"

Thus fortified you can face the day's tasks and trials with courage and equanimity.

—Grenville Kleiser
New York City.

SAVE THE CHILDREN FUND

Editor: *Church Management*—

This is to thank you for the space given to the work of the Save the Children Fund, 156 Fifth Avenue, New York City, in the January issue. Having been down among the Cumberland mountains myself this past summer, I can readily substantiate every statement made by Mr. Shippler, although I do not know him personally. The need for clothing, food, cod liver oil, books, etc., is second to none in the United States and I have been in every state in the Union, save two. Nothing within the observation of the average northerner compares with it.

In thousands of homes—if their tumbled down shacks can be called that—there are children, descendants of the earliest American stock, who do not have enough food to eat, clothes to wear and shoes to put on their cold, stone-bruised feet.

These conditions are worse than ever before, due to the failure of the coal min-

ing interests and inroads of the Great Depression now largely over for us, but not for them. Thousands of fathers and mothers are unable either to find work or to work if they did find work, due to sickness, pellagra, tuberculosis and other ailments. Nor can the government, state or national, help them by relief measures unless they are "able-bodied" citizens.

This means that the children of these unfortunate folk are left destitute, unable to get enough food to provide resistance to disease and worse still, to find enough clothing to cover their shivering limbs so that they may go to school. Read the tragic story of their attempts to get an education in "School House in the Foot-hills," by Ella Enslow, one of their teachers and a heroine of the first rank. In this book the "social agency" referred to is: The Save the Children Fund.

This agency, in response to the dire need of children everywhere, has gone down into this "most distressed region of our land" as its first project in social redemption. For the last three years it has provided hot lunches, food, clothing and especially shoes to needy children in over 400 centers in the U.S.A.—mostly

in the Cumberland Mountain region. Eventually it plans to minister to the needs of children EVERYWHERE.

It may interest the readers of your magazine to know that Cleveland has taken hold of this work in a vigorous fashion, having sent into the field already a social welfare worker, Miss Grace Byerly, LaFollette, Tennessee, a graduate of Schaeffer School of Religious Education and Social Work, located in Cleveland, Ohio. Miss Byerly will be glad to assume personal supervision of all materials sent her. Cleveland, one of the most child welfare-conscious cities in America is setting the pace for other metropolitan centers and communities and it is hoped that this work may become a project for whole cities as well as churches, clubs, young people societies, college organizations and service clubs and individuals.

Frank Nelson, Lakewood, Ohio.

NO FHA LOANS

Editor: *Church Management*—

I do not often join the company of those who comment by letter upon the attitudes of the press. I feel so strongly, however, regarding the unwisdom of seeking Government loans for churches that I feel obliged to register this feeling with relationship to your article in the January number on "FHA Loans to Churches."

The wisest men I know are very apprehensive regarding this practice with the example of the churches of Germany

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SEMINAR ON PREACHING MISSIONS

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and Russia before us. It seems to be clear that the further our American churches can keep from Government assistance and the almost inevitably associated Government control the better. If banks and railroads are experiencing the "exercising of the power of purse" by the Government, how clear it is that the churches should fear and avoid it.

Arthur H. Armstrong,
St. Louis, Missouri.

HAVING A HOBBY

In Charles Lamb's delightful *Essays of Elia* there is a description of a certain John Tibb. At the desk he was a very solid piece of humanity. "Thence all ideas that were purely ornamental were banished. You could not speak of anything romantic without rebuke. Politics were excluded. A newspaper was thought too refined and abstracted. The whole duty of man consisted in writing off dividend warrants." But John Tibb had a hobby. Lamb tells us that the fiddle relieved his vacant hours. "He sang certainly with other notes than to the Orphean lyre. He did indeed scream and scrape abominably." Let us hope that for the sake of his neighbors John Tibb restricted his fiddling to the four walls of his own house with all the windows and doors securely closed. Still I am sure he was all the better for his hobby. It lifted him entirely out of his ordinary work and above the slavery of routine.

W. A. Cameron in *Jesus and the Rising Generation*; Fleming H. Revell Company.

PERSONS OR THINGS?

A missionary lady gave minute instructions to the contractor about putting on a concrete roof. But to save money he disregarded her instructions; the roof collapsed, injuring a coolie boy and causing great loss to the missionary. When she was told of the calamity, she came and, without paying any attention to the loss, went at once to attend to the coolie boy. Some of the Hindu workmen were talking about the matter and were wondering why the missahib had paid so little attention to the loss and had given such immediate and genuine attention to the injured boy. "Don't you understand?" said another coolie boy. "She is a Christian, and Christians always think more of persons than things."

E. Stanley Jones in *Christ's Alternative to Communism*; The Abingdon Press.

WHY THE UNIFIED SERVICE

You asked for six reasons why we have the Unified Morning Service. Here they are:

1. Because such a service is part of a "unified church," which we are trying to be.

2. Because it emphasizes the family unit. We begin and close our Sunday service together. We emphasize the family pew.

3. Because children participate in church worship and adults participate in Bible study. Before the change children would go home after Sunday School and not stay for church. Also, adults would not come to Sunday School.

4. Because it saves time and waste of effort. It postpones visiting until the close of the the united service. We spend the extra time in Bible study. Why should adults have two worship services Sunday morning? Also, young people? One worship service ought to be sufficient.

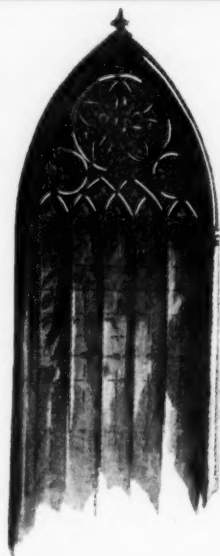
5. Because it allows for departmental work without over emphasizing it. We have been "divided" too much. At the same time children have over an hour for departmental work and young people their opportunity for training in worship, etc., in the evening.

6. Because we like it. It would receive an unanimous vote now, although many were very skeptical of it at the beginning. We have had the unified service, 10:30 to 12:30 every Sunday since September 9, 1934.

—Rev. George L. Cutton, Pastor
of the Madison Avenue Baptist
Church, Albany, New York.

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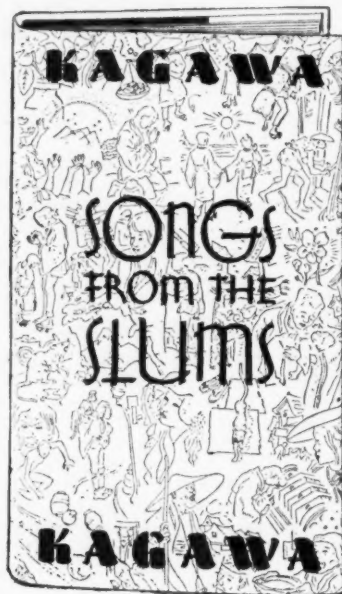
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• THE EDITORIAL PAGE •

The Cover Picture

MOTHERHOOD is one of the experiences which, common to all peoples, breaks down racial barriers. This cover picture of the beautiful young Negro mother and child tells a story more eloquent than words. We are privileged to use it through the courtesy of *The Negro Journal of Religion*, published at Wilberforce, Ohio.

Church Money for Churches

WHEN a business compiles a statement of its financial conditions it places its obligations on one side of the ledger. Against these, on the other side, it places its resources. These resources will include cash in hand and in banks, investments in real estate, investments in negotiable securities and other items. If its resources are greater than its obligations it is clearly solvent.

Churches have not learned to do this. If a church accumulates a deficit it considers itself in bad shape. As a matter of fact all of the denominations have been acquiring through the years enormous holdings in real estate and invested securities. I have mentioned before in these columns that the report of a denominational board of foreign or home missions looks like a bank report. Why would it not be legitimate to use these holdings in drawing a credit balance for the particular fellowship.

It would be interesting, anyway. Pile up, on the ledger, all of the indebtedness of the Baptist churches, for instance. Then list all of the marketable securities held by agencies of the church. My guess is that there would be no question about the solvency of the churches in this or any other group.

To carry this contention further, why could not these securities be used in refinancing the churches which find themselves financially embarrassed. The money which purchased the securities came from the churches. It is the gifts from societies and individuals who belong to the societies which have builded these enormous endowments. Why not let the denomination use the investments as security in arranging local church loans.

Of course, even better than this, would be the necessary flexibility to loan money direct to the local churches. Here is a church pressed by a bank for payment on its \$75,000.00 mortgage. Why could not one of the boards step in the picture, take the mortgage from the bank and collect interest and principal payments from the church. This program would not alone help the local church. It might make an easy way for the boards to get rid of some capitalistic investments which are beginning to cause them embarrassment.

The answer to this is that the investment in the local church mortgage would not be considered as gilt edged by the financial advisers. If we accept this it is going to be rather difficult to persuade the local banker that he should hold the bag for it.

The reasoning will surely push us into a dilemma. And it is not going to please the local church leaders to be told that the boards have millions for stocks and bonds but that they do not consider local church mortgages good investments.

Michael Williams in *The Catholic Church in Action* points out that the Roman Church will not establish a parish until an endowment of sufficient size has been created. This explains why Catholic churches may borrow when Protestants may be helpless. There are securities for backing the loan. My contention is that the Protestant churches also have such endowments but they are under the direction of the various boards.

You may think that this proposition is a nutty one. But keep your eyes open. Unless there is a speedy recovery in the general financial situation you will find that our church boards are going to be plagued on two points: first, on the capitalistic nature of their own investments and, secondly, on the failure to step in, with their enormous resources, to help local churches which find themselves in difficulty.

Race Relationship Sunday

ACCORDING to a statement from the Federal Council of Churches, February 9th, 1936, will be race relationship Sunday. Thousands of our churches will observe the day by properly calling attention to the fact that

"In Christ there is no East nor West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

But the fact that it is necessary to call attention to racial discrimination once a year is evidence, in itself, that we are not, as yet, living in the spirit of Christ. There is certainly east and west, north and south, black and white, bond and free, Jew and Greek in the world in our world.

For this is an age of emotionalism. Old hatreds are being revived and new ones discovered. It would be difficult to find a community where so-called Christians are not repressed by their own racial prejudices. "He's a Jew," is a statement strong enough to discount the honest efforts of good citizens. "He's a black," has been the thing which has decided many an action.

The great tragedy of our cities is that of race prejudice. The great scandal of Christianity is its divisions and prejudices along racial and economic lines. Nationalistic and racial boundaries are almost as distinct in American cities as the boundaries of the nations. And we call ourselves Christians.

Church Management has said little about the problems of race. This is a minister's journal going to men of many differing nationalities and sects. Our assumption is that of Christian brotherhood in the ministry. We want to take it for granted and not be self conscious in our decency. Many ministers can't do that. They deal, not with

the ministerial fraternity, but with men and women as they constitute the walks of life.

We try to recognize the racial and national heritages. These things influence social and religious thinking, methods of organization, education and worship. Christian brotherhood is larger than these diversities. We assume that. If we are to have a Christian brotherhood the place for it to start is in the Christian ministry. For us particularly belongs this second stanza of John Oxenham's poem.

"In him shall true hearts everywhere
Their true communion find;
His service is the Golden cord
Close-binding all mankind."

RACE RELATIONS SUNDAY, FEBRUARY 9, 1936

In announcing the fourteenth annual observance of Race Relations Sunday, which comes on February 9, 1936, Dr. George E. Haynes, executive secretary Department of Race Relations, Federal Council of Churches, said today: "The people of America need to be re-awakened to the racial crisis in world affairs at this turning tide of history. With the present economic situation among Negroes and other minority groups in the United States and the conflict of nations of different races in East Africa and the Far East, decisive issues face the

churches and cry aloud for Christian action."

A special message has been written by the Rev. Edwin McNeill Poteat, Jr., President of the Southern Commission on Interracial Cooperation, and is included in the literature which the Department of Race Relations has prepared for use of churches and allied organizations. In his message Dr. Poteat urges Christian America to lay aside traditional fears that have kept the races apart. He proposes that members of different races sit down together and work out their common problems.

"In certain respects it (the race problem) is more acute and puzzling than ever before," says Dr. Poteat. "It is basically an economic and social problem and it must be solved by those who are ethically sensitive and socially enlightened. . . . It is not hard to know the facts involved, but by a studied or habitual aloofness we refuse to sit down with each other and learn. . . . It should encourage us in the hope that, since violence has been so utterly discredited as a solvent of social ills, it can never be invoked in the effort to solve race difficulties. That way lies peril indeed."

In the literature are also contained valuable program suggestions and references for the various departments of the church. A special Opinion Test for young people is featured, along with suggestions for a panel discussion. Data for speakers give up-to-date facts and figures on the present status of the American Negro, American Indians, Mexicans and Orientals in the United States. The material is made up in individual sections and may be ordered at small cost individually or in complete sets. Authors of the material include Bishop Wilbur P. Thirkeld of the M. E. Church, Mrs. Josephine Humbles Kyles of the A.M.E. Zion Church, Miss Beulah Clearwaters, Religious Education Director, Grace M.E. Church, Wilmington, Delaware, Miss Dorothy May Fischer, Director of Young People's Work of the Protestant Episcopal Church, Dr. Albert W. Palmer, president Chicago Theological Seminary, and

The Editor's Radio Broadcast

READERS of *Church Management* in the Cleveland area will be interested in the Saturday Night Bible Class being conducted by the editor at 6:15 Saturday evenings from Columbia's Cleveland station WHK. These broadcasts present an interpretation of the International Sunday School lessons for the next day. They are being sponsored by the Cleveland Federated Churches as a special project of its Department of Religious Education.

Miss Katherine Terrill of the Council for Social Action, Congregational-Christian Church.

As in previous years, community organizations are joining with the churches in the promotion of various types of interracial projects preceding and following Race Relations Sunday. In Kentucky this Day will mark the beginning of special race relations activities for the year. The demand for speakers, musicians and other program participants has already indicated a wide observance of the Day. Radio broadcasts both from local stations and national hook-ups will carry special music and services emphasizing interracial goodwill in America and abroad.

MIXED RACES IN PHILADELPHIA "FELLOWSHIP CHURCH"

A group of white and Negro young people of this city have launched a significant project known as "The Fellowship Church," a joint service of these young folk which will be held each third Sunday of every month during the winter. This is not yet an organized body but a movement for a series of worship assemblies. The meetings are being held at the First Baptist Church and are sponsored by the young people of the Committee on Race Relations of the Society of Friends and of the Philadelphia Church Federation. The first meeting held in October was addressed by Dr. Mordecai Johnson, Negro educator, president Howard University, Washington, D. C. A white pastor presided. The ushers were of both races. Music was furnished by a choir of white and Negro members. There was a capacity audience, about twenty per cent of whom were white.

The November service presented Rev. James Myers, Secretary Industrial Relations, Federal Council of Churches, as speaker. Despite a terrific storm that day, about 400 were present. The presiding officer of this occasion was a Negro; the choir and ushers were of both races.

Looking At Marriage

Booklets prepared to aid ministers in their pre-marriage guidance of youth.

Married Happiness says of these booklets:

"The subject of marital relations is treated in the first brochure, and this delicate subject is handled in a way not to offend the taste of the most exacting person. There is very little left unsaid that youth should know, but nothing is said that could possibly be construed as salacious or debasing. . . . Both are worth-while volumes and no young couple should enter the marital relationship without them."

PRICES:

Book I. *Mating* 25c; 5 for \$1.00.

Book II. *Making the House a Home* 25c; 5 for \$1.00

Both booklets, together in a gift box 50c.

Church World Press, Inc.
Auditorium Bldg. Cleveland, Ohio

Friends of Job*

By Marcus L. Bach

Characters:

Zophar, the blind
Eliphaz, the cripple
Bildad, the deaf
Elihu, a young worshipper
Job, the afflicted

Place: A sanctuary or church chancel

Scene: As the lights come on we see Zophar, Eliphaz, Bildad, and Elihu kneeling in prayer. Zophar leans on a staff. Eliphaz' crippled legs permit only a sitting position; he also has a staff. Bildad has his head buried in his hands and rests them on a pew in front of him. Elihu is further at back. He is a young man dressed in white; silent, statuesque. In the distance an unseen choir is singing a "Gloria in Excelsis." After a few moments the singing stops and only the soft notes of the organ are heard.

Zophar, the blind

There, that is good —
It is good to hear songs of praise.
I will say with you, Eliphaz,
Eliphaz, are you here?

Eliphaz, the cripple

At thy right hand, Zophar.

Zophar

I will say with you Eliphaz:
There is a melody
That only those who love
Can sing.

Eliphaz (quietly)

Aye, Zophar.

Zophar

Where is Bildad?

Eliphaz

Bildad prays.
Once, when the music stopped,
I touched him;
But he smiled and said,
"I hear it still."
And went back to his prayers.
Yet — he is deaf.

Zophar

And I am blind —;
But in the procession of darkness,
I see God.

Eliphaz (gently)

You have seen God,
I know.

Zophar

Doubt not,
That in the desert of eternal silences
God speaks to Bildad;
For mortal ears

Are made for mortal sounds;
And mortal eyes
For earthly things.
Do your crippled legs
Keep you from walking
Paths that lead to God?
Infinite ways —?
Climb mountains of dreams?
You have your meadows, Eliphaz,
Over which no legs of flesh and blood
Could every carry you.

Eliphaz

Just yesterday I had a vision
Of a tree laden with fruit —
(he stops; absorbed)

Zophar

Say on,
If you would share it with me.

Eliphaz (the music has stopped)

I saw a tree
Whose fruit was hung so high
No man could reach it.
Some threw stones,
Others slashed at it with sticks —
But always the branches held.
Then I leaped up.
To the amazement of the rest,
I leaped and found the choicest fruit
Within my hand!

Zophar

The visions of a man's life
Are his riches.

Eliphaz

"Is not this Eliphaz?"
They cried,
"Whom we have carried
Daily to the synagogue?"
They asked me speak,
But only tears were my reply —
I stood before them awkwardly.
Then, suddenly, out of the fruit
A Voice was heard which said:
"God hath made all things
For His own device,
Even the maimed
For His day of glory!"

Zophar

Great is the Lord!

Eliphaz

Aye, Zophar,
Great is the Lord.

Zophar (after a moment)

Is the young stranger here today?

Eliphaz

He kneels near Bildad.
(he turns in the direction)

Zophar

Is he his friend?
(Bildad looks up slowly)

Eliphaz

There —
Bildad raises his head.

Zophar

Listen!
*Voice of a Priest (from off stage;
soft organ background)*
Arise, shine, for thy light is come,
And the glory of the Lord is risen upon
thee,
For, behold, darkness shall cover the
earth,
And gross darkness the people;
But upon thee the Lord will arise;
And His glory shall be seen upon thee,
And nations shall walk at thy light,
And kings at the brightness of thy rising.
(soft organ continues)

Zophar

Does Bildad remember?

Eliphaz

What, Zophar?

Zophar

We spoke yesterday
Of going to the priest
For a blessing.

Bildad, the deaf

Is the priest speaking?
(Eliphaz shakes his head)

I promised to lead
Zophar to the priest.
(Eliphaz nods)

Are you ready, Zophar?
(Zophar nods; Bildad has risen
and comes to him)
Won't you let us take you, too,
Eliphaz?

Eliphaz (shaking his head)

Go in peace,
I'll make your blessing mine.

Bildad

'Twould be no burden.
(Eliphaz smiles quietly; Bildad
puts Zophar's hand in his)
Come.

Zophar

Is there some sunlight
Where the priest is standing?

Eliphaz

Aye.

Zophar

'Tis well.
(he and Bildad go off; for a mo-
ment the music swells; Bildad
watches them intently; then all
is silence)

*Elihu, the worshipper (having risen
and coming to Eliphaz)*

Friends of thine?

*This is a "Guild of Inspirational Drama" play which is splendidly suited to the Lenten season. Additional copies may be obtained at 20c each from "The Guild of Inspirational Drama, 404 Auditorium Building, Cleveland,

Eliphaz

Yea.

Elihu (quietly)

When the priest gives them his blessing,
The one will see,
The other hear,
But both will know

Eliphaz

Are you a stranger in the sanctuary?

Elihu

If there can be strangers
In a sanctuary. Aye.

Eliphaz

Well, it is true —
Zophar has often said,
"Souls have no names."
He is the sightless one.

Elihu

To judge men by their names
Would be like measuring the forests
By a tree.

Eliphaz

Aye.
Me they call Eliphaz, the cripple.
Since I have not walked from birth.
True — they measure me by name
And by my twisted legs —
(a moment of silence)
But my thoughts are not Eliphaz —

Elihu (putting a kind hand on his
shoulder)

Nay.

They are thoughts of those who run.
Of those who rule and ride.

Eliphaz

See — they have reached
The Priest.
Zophar withdraws his hand
And kneels against his staff.
See how his fingers feel the rail!
Now Bildad kneels —
The Priest lifts up his hands

Voice of the Priest

The Lord bless thee, and keep thee,
The Lord make His face to shine upon
thee,
And be gracious unto thee —

Job (entering from opposite side; in
angry lamentation)

Let the day perish wherein I was born,
Oh, God, how hast thou —

Elihu (sharply)

Silence!

(Job stops and stares in the direc-
tion of the Priest)

Voice of the Priest

The Lord lift up His countenance
Upon thee, and give thee peace.
So shall they put My name
Upon the children of Israel,
And I will bless them.
(Elihu withdraws to his former
place at back)

Eliphaz

Well, Job,
Has your lament again brought you
Into the House of God?

Job

Ye call me to silence,
And for the temple's sake
Ye have done well!
But were ye cursed as I,
You'd rattle your chains
Against the face of God!

Eliphaz

If one venture a word with you
Will you give heed?
You have long strengthened
The feeble knees of others —
But now it is come to you
And you are afraid.
Is not the fear of God thy confidence?

Job

Well mayest thou speak!
But within me
Are the arrows of the Almighty!
I call and no one hears,
I weep and no one cares.
I am forsaken — desolate!

Eliphaz

Have you forgotten
The Priest's words:
Happy is the man
Whom God correcteth?

Job (self-pityingly; Bildad and Zo-
phar return)

The fire from heaven
Which fell upon my house
Thrice within as many days,
Hath now, at last, found me!
Behold — nigh unto a leper
Am I cursed!

Zophar

Job — *Job* —
Have you forgotten
The deep things of God?
Just now the Priest —

Bildad

Job —
Art thou still in blasphemy?
Would God were deaf as I —

Job (frantically)

Ye see a terror and are afraid!
Teach me, and I will hold my peace.

Bildad

Surely the good priest fled
When he beheld you here!

Job (at an ever-growing emotional
pitch from which the others take
fire as the scene progresses)

The priest, you say?
In truth he fled
Lest I demand to know
The reason for this fierce
Chastisement of his God!
The Priest! Hath he
Lost cattle, sons, and home?

Eliphaz

But ever the poor have hope,
And ever the —

Job (unheeding)

Aye, no! The Priest!
His skirts of silk
Are free of worldly cares,
He has his refuge
In the house of God.
But I —
I am as one mocked by his friends;
Just, upright Job is mocked!

Zophar

Still God exacts of all of us
Less than our iniquities demand.

Job

Ye counsel well!
Am I a carrion
That ye so delight to feed on me?

Bildad

If your children sinned against Him
He delivered them into the
Hand of their transgression!

Job (in derision)

Hear how he speaks!
Hear him who never hears!
The deaf, unhearing Bildad,
Speaks of transgressions!

Zophar

Job —
When you have looked everywhere
For God,
Then look within yourself.

Job

Words!
Will you never weary of them?

Eliphaz (raising an accusing finger)

Are the consolations of God
Too small for you?
Have you no blessings left?
Are you not standing
Upon your own legs?

Zophar

Are you not able to see,
With your own eyes?

Bildad

Can'st thou not hear?

Zophar and Eliphaz

Still you are thankless!

Job

I also could speak as ye
If your soul were in my soul's stead;
I could join words
And shake my head at you.
But God hath visited me;
(beating his breast)
Yea, He hath taken me by the neck
And dashed me to the earth!
Would that He might
Curse me with death and be content.
Aye, death were better than suffering,
And darkness more welcome than
shame!
(his lament empowers him and
And full of trouble
turning, he crouches on the floor
Silence for a moment. Far in the
distance a cantor is chanting,
"The Lord is in His holy temple,
let all the earth keep silence, keep
silence before Him.")

Bildad, the deaf

How long, Job,
How long wilt thou count us as —
(Eliphaz raises his hand indicating
silence. Zophar finds Bildad's
sleeve and also silences him with
a gesture. Bildad faces the di-
rection of the chant, then quietly
goes to his place and kneels. Zo-
phar feels his way with his staff
and also kneels. The chant is
repeated)

Job (raising himself after the chant
is ended; quietly)

Man that is born of woman
Is of few days
He cometh forth like a flower
And withereth,
He fleeth as a shadow
And continueth not.

Bildad (they all face Job slowly)

Do your lips move
In blasphemy or prayer?

Zophar

Is there a light upon your face?

Eliphaz

Try your legs —

If you can stand,
Thank God and be content.
(a time of silence)

Job (quieter now; in self-pity)
Oh, my friends, have pity upon me;
Grievously hath God afflicted me.
(then, strangely, after a pause)
Shall I say therein that He hath
Indeed remembered me?
(he comes slowly to his feet absorbed in each new thought as it comes to him)
Or shall I know through this
That God delights in me?
Had I not better say,
Even though he should slay me
I will yet trust in Him?
Surely He knoweth the way that I
take —
When He hath tried me
I shall come forth as gold.

Bildad
What is it he says?

Zophar
Job, does light appear to you
At last?

Job (to them)
Who are ye that speak to me?
Am I not one with God?

Eliphaz
For this were we born, Job,
To bring thee light and peace.

Job
And have I need of friends
Since I have God?
My foot hath held fast to His steps,
His way have I kept
And not turned aside!
Surely He will perform that
Which is appointed for me,
And I shall be blessed!

Bildad
Know thyself, Job,
For what thou art!
How can a man be just with God?
How can that be clean
That is born of woman?

Zophar
Bildad has spoken well!
Man ought first
To know his wretched state.

Job
Will ye still
Speak of wretchedness?
Of wretchedness —
When in my nostrils is
The breath of God?
My righteousness I hold —
For I am righteousness!

Eliphaz (bewildered)
What a speech is this?

Zophar
Job —
Fall not into the sin
Of self-righteousness!

Eliphaz (building on Zophar's speech)

Fall not into the sin
Of self-righteousness!

Job (flagrantly)
Who are ye that speak to me?
Ye call yourselves friends —
But how have ye helped
Him who is without power?
How have ye saved
The arm that hath no strength?
How have ye counseled
Him that hath no wisdom?
How have ye uttered words,

And whose spirit hath come forth from thee?

Zophar
We are your friends,
Who'd lead you to the
Truth

Job
You speak of leading?
You with the blinded eyes
Speak of leading!

Zophar
Job — peace!

Job (more and more captivated by the thought of his own righteousness)
As long as I have known thee, Zophar,
Thou hast made thy staff
Thy guide!
Where would you lead Job?
Into a wall — into the sea?
In darkness have you ever walked!

Eliphaz
Then let me lead you, Job!

Job
You, Eliphaz!
You with your legs of stone!
Whom I myself have helped
To carry through the market place!

Eliphaz (in quiet terror)
Do not remind us
Of our afflictions!

Job
So thou would'st lead me
With thy lifeless legs!
Aye, when misfortune comes
How quickly those less fortunate
Take pride in dragging him
Down to their pits!

Bildad
Job, hear ye the Voice of God!

Job
Thou, too, wilt rise against me!
Bildad, the deaf,
Asks me to hear the Voice of God.
(he confronts him)
And what hast thou ever heard?
I could shout
Until this sanctuary
Would tremble
And 'twould be to thee
But as the breaking of a twig!

Eliphaz (in growing terror)
Do not remind us
Of our afflictions!

Job
Thy ears are filled with clay,
A wall is built against thy head,
Yet would'st thou hurl thy blasphemy
Into my face!
The blind asks me to follow him,
The cripple promises to lead,
The deaf would have me hear the
Voice of God!

Zophar (as each in turn is made aware of his misery)

Blind

Eliphaz
Lame

Bildad
Deaf

Job
Call me self-righteous
If ye will.
Time was,
When I was eyes to the blind,

And feet was I to the lame.
I was a father to the needy —
And the cause of him that I knew not
I searched out.
Unto me men gave ear, and waited,
And kept silence for my counseling.
Now ye would drag me down —

Zophar
Blind

Eliphaz
Lame

Bildad
Deaf

Zophar (raising his staff ready to strike blindly at Job)
Cursed art thou Job,
For thou hast made us see
Our wretchedness!

Elihu
Wait!

Zophar (his staff upraised)
Who speaks?

Elihu (coming from his place)
Suffer me a little,
And I will tell you.

Job
Is here another
Come to tell me of my woe?
Is here another
Come to accuse me of self-righteousness
Before my God?

Elihu
God is He
In whom we hide our imperfections;
God is He
In whom we lose ourselves.

Zophar
Therefore has Job
Robbed me of God;
For he has made me
Conscious of my blinded eyes!

Eliphaz
And to me hath
He again made known my crippled legs!

Job
Curse me if you will!

Elihu
This is the sin of man, Job:
That man would lure men
From the heart of God.

Bildad
I am deaf —
Yea, I am deaf;
But to hear the voice of God
Was I content.

Zophar
Cursed art thou, Job,
For thou hast made
Us see what we have lost!
Henceforth you'd have me
Seek for light —!
(then, quieter)
But where shall light be found?
Content was I
With seeing God.

Job (his sin dawning on him)
I did not know —

Elihu
'Tis best than man
Should ever move
In consciousness of God.
God brought thee
To this low estate
The better to be found of thee —

But thou first lost thyself
Within the desert of self-pity,
And then within
Self-righteousness.
Job, know that God is able to be known,
And thou art free.

Zophar

Who shall restore to us
The visions of our former days?

Bildad

What has departed
From me
That I am cast down?

Job

Surely I have been
Far from the Almighty!
In my haste
Did I esteem myself
More wretched and more blessed
Than the rest.
Lo — I am indeed but one
Of many men.

Drama in Worship

The Tree of Elbian

By Marcus L. Bach

HERE is symbolical realism.
The story concerns a carefully guarded tree, owned by one who kept the letter of the law but denied the spirit. Through his misunderstanding of life he unconsciously contributed to the death of the Christ.

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Elihu

Greater to God art thou
When of thyself
Thou art the more aware.

Eliphaz

I ask but hope
That I may dream again.

Job

Oh, wretched man that I am!

Elihu

Hear me, ye who seek light!
There cometh One among you
In a day,
Of whom it will be said,
He beareth chastisement
Though He hath offended none.
He taketh the sin of all upon Himself,
He shall be bruised for our iniquities,
And by His stripes shall we be healed.
In that hour, then, shall mankind say,
God hath at last clothed Himself in
flesh
To walk within our midst.
But when He comes
Will man believe?

Job

What words are these?

Elihu

Within that day
Your greatest loss is counted gain —
The blind shall see,
The deaf shall hear,
Cripples shall walk.
And to the poor
Good-tidings shall be sung.

Eliphaz

Say on!

Elihu

And those bowed down
Shall be shown
Treasures in their hearts.
For He shall teach of life
And God will be called
Father in that day, and Friend.
But when He comes
Will man believe?

(far in the distance a voice sings,
"Who is this that comes from
Edom, etc." Elihu turns to go)

Job

Stay!

Bildad

God — let me hear!
(Elihu has disappeared)

Zophar

Is it too much that I
Ask sight for my lost years?

Eliphaz

To walk!
I ask no more!

Job

Will you never be quieted?
Are not a thousand blessings
Round us all?

Bildad

God — let me hear!

Job

Shall God defend what He has done?
He knoweth our ways,
The hidden things He knows —
Blindness He knows,
And all the pains of man!

Zophar

Blind blind!

Job

Though I have sinned,
And though sincerely I repent,
Will ye still have no peace?

Zophar

You spoke of wearying of words,
But by your words
Have you condemned yourself
And us.

Job

Cry as we may!
Shall not the Judge of all the earth
Do right?

Bildad

Cursed art thou, Job!
For thou hast brought us
To this low estate,
Wherein we see our misery
And not God!

Eliphaz

Reminded us
Of our affliction,
Which we for long
Had hid within
The Heart of the Almighty!

Job

Did you not hear him say
That One would come?
Well, in that day —

Bildad

Cursed art thou, Job!

Job

Ye were my friends!
For friendship have
Ye sacrificed!
Call me accursed, if you will,
We all have sinned,
And narrowed life
To earthly things!
(Bildad advances and takes the
staff from blind Zophar)

Bildad

What Zophar could not,
That I will do!
And none is here to save thee now!
(he raises the staff)

Job

Strike if you will, Bildad!
I, too, was deaf and lame
And blinder than ye all!
But this have we learned:
Beyond our power to act or see,
There dwells the Spirit of One to come;
For his sake, Peace,
Till man may understand

Bildad (ready to strike)

Words!

And what are words to me?
(in the distance the organ is heard
and a cantor is singing a call to
worship. The lights have dim-
med. Bildad turns. Call con-
tinues through following speeches)
I thought I heard —

Job (excitedly)

Bildad, you did hear!
(Bildad has lowered his staff and
quietly goes to his place to kneel)
And Zophar — Eliphaz!
Still blind and deaf?
(they are kneeling silently; Job
subsides)

I thought — perhaps —
(he kneels, and placing his hands
on a pew before him lifts up his
eyes)

But able still to worship

And to seek

Hoping to find thee, God
(somewhere a choir is singing a
"Kyrie" and slowly the lights fade
on the scene)

Our Book of Golden Memories

A Memorial Plan Which Records Lives of the Past

THE Church has been partial in its dedication of memorials. Those of wealth have been remembered by windows, chancels and organs. But there have been a multitude of faithful, hardworking members who pass from this life with the inscription "deceased" written across their names in the church roll and no other memorial. The Book of Golden Memories plans to correct that. It builds a memorial in which all can be remembered. It provides the church with an essential record and at the same time it builds a memorial fund.

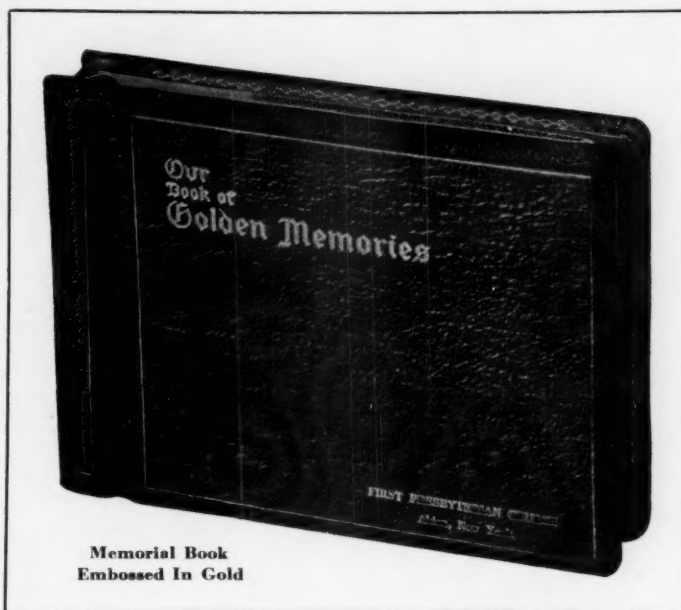
In brief, it consists of a beautiful steerhide-bound book, imprinted with the name of your church in genuine gold leaf. Within the covers each page is dedicated to some member who has passed on. Memorial contributions are accepted from the family as the pages are dedicated. As members die their names may be added. The result is a beautiful memorial which can be opened, with appropriate service, on All Saints or Memorial Day once each year.

The service we offer is complete. It consists of the following:

1. *Steerhide binder.* It is an adjustable loose leaf binder, imprinted with the name of your church. Additional post units are supplied to provide for additional names. This binder, imprinted, sells separately, \$13.00.

2. *The Memorial Sheet or Page.* Each name placed in the

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Memorial Book
Embossed In Gold

the center of the page there is a place for a brief inscription of his life and contribution to the church. These sheets sell for \$5.00 per 100.

3. *Book of Golden Memories Letterhead.* An attractive du-fold letterhead, which measures $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Inside is printed the full story of the "Book of Golden Memories." Your letter can go on pages one and four. Our samples include a suitable letter to help you in preparing yours. Sold separately these letterheads will cost you \$1.50 per 100.

4. *Memorial Cards.* These are really small miniatures of the memorial sheet. On the face of the card the name of the one to be memorialized can be placed. There is also a place for indicat-

ing a contribution to the memorial fund. These cards sell separately at \$1.00 per 100.

5. *Book of Golden Memories Envelopes.* There are two sizes of these. One is to carry the letter which goes out to your members. The other is smaller. It is enclosed with the letter and card and brings back the name and contribution to the church. The price of the envelopes is 75c per 100.

Combinations. Most churches which use the plan purchase the entire service. So the material has been grouped in money saving combinations. For instance a 100 unit which consists of binder, 100 memorial sheets, 100 letterheads, 100 memorial cards, 100 of each of the envelopes,

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Address, CHURCH WORLD PRESS, Inc.

Auditorium Building

Cleveland, Ohio



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Full instructions for putting the plan in operation.

The Cost

The material is grouped according to the number of personal workers to be used. For instance if you will have twenty-five workers you will need:

1 prospect member pad; 25 workers' leaflets; 100 devotional guides; 50 follow up cards. The cost for this is \$2.75.

For 50 workers\$4.75
For 100 workers 8.35

Complete sample kit free upon request

CHURCH WORLD PRESS, INC.

AUDITORIUM BUILDING

CLEVELAND, OHIO

Membership and Confirmation Certificates



HERE is the new deal in membership and confirmation certificates. First they are a departure in size. The certificates are printed in two colors on best quality wedding bristol card $6\frac{1}{2} \times 4\frac{5}{8}$ inches in size. This is convenient for pocket or mailing.

The touch of Gothic in the two color border gives an ecclesiastical tone. Spaces for entries are large and convenient. Good quality, white mailing envelopes are included with all certificates.

Name of Your Church Imprinted

Churches ordering one hundred of these certificates at one time may have the name of the church imprinted, in a suitable type, free of charge.

Prices

Single certificates	10c
Six certificates	50c
One dozen certificates	\$1.00
One hundred certificates	7.00

Please specify whether you desire Membership or Confirmation Certificates

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Cleveland, Ohio